The Jewish news

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Israel rejects PLO nominee

JERUSALEM (JTA) —

Israeli officials have angrily rejected the appointment of a security prisoner to the Palestinian delegation engaged in peace talks with Israel, two weeks before they are scheduled to resume.

They accused Palestinian activist Faisal Husseini, who serves as chief adviser to the delegation and is considered its de facto leader, of provocation intended to embarrass the Israeli government.

Husseini extended the invitation in a letter to Abdul Fatah Hamayel, a member of the mainstream Al Fatah wing of the Palestine Liberation Organization, who has served 20 months of a four-year prison term for intifada activity.

Last week, the Israeli authorities reached an agreement with the prisoner by which he would be released in a few days, on condition that he leaves the country for 28 months.

Husseini, who is not himself a member of the delegation, said he proposed that Hamayel join to prevent his expulsion and to bring once again to the public limelight the plight of Palestinian deportees.

Sari Nusseibeh, another leading Palestinian activist, said he hopes "Israel will look at this not as a provocative position taken by our side but as a natural demand on our part to have Israel prove that it is in fact serious about being engaged in a new phase of our relationship."

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But the Israelis were not buying that line. Ehud Olmert, the minister of health, denounced Husseini's initiative Sunday.

"The inclusion of such a person amounts to a provocation by Faisal Husseini in order to embarrass the Israeli government and to put the blame on us for any impediments in the peace process," Olmert said after the weekly Cabinet meeting.

"We will not fall into this trap," he added.

The ground rules of the peace talks, agreed to by all parties before they opened in Madrid last October, stipulate that Israel would not be required to negotiate with a member of the PLO, a resident of East Jerusalem or anyone from the Palestinian diaspora.

Bilateral peace talks between Israel and Syria, Israel and Lebanon, and Israel and a joint Jordanian-Palestinian delegation are scheduled to resume in Washington on May 27.

Hamayel, who comes from the West Bank village of Kafr Malik, was first released from an Israeli jail in 1985 as part of a massive prisoner exchange with Ahmed Jabril's Popular Front for the Liberation of Palestine-General Command.

He was arrested again in 1990 for involvement in the Palestinian uprising.

EXODUS FROM EGYPT

A portion of Dubie Arie's seven panel painting *The Mission - Under the Wing of God and the Shadow of Amalek*. Illustrated is the Exodus from Egypt. (See story Passover supplement Page 22)

Yugoslav Jews flee Sarajevo

JERUSALEM (JPFS) —

Some 150 Jews fled Sarajevo to Belgrade on Saturday as fierce fighting in Bosnia-Herzegovina forced thousands of residents to abandon their homes over the weekend.

The Jews reportedly left on a military transport plane in an operation that was organized by the Jewish communities in both cities.

A Jewish Agency spokesman denied Saturday night that the agency was involved in organizing the operation.

But Agency head Simcha Dinitz said there is a plan to evacuate Yugoslavia's Jews if the need arises. Dinitz dispatched an agency emissary to Belgrade in order to meet the Jews, and offer assistance. An agency spokesman said it is not yet clear if the Jews want to come to Israel.

According to the spokesman, there are about 5,500 Jews in Yugoslavia, with 500 to 600 Jewish families in Sarajevo. Only 210 Jews have immigrated to Israel since the outbreak of civil war there last year, though many have had opportunity to do so.

One immigration official said the flight of the Jews is significant because it is the first time such a large group of Jews have moved because of the fighting.

"The feeling in the past was that the fighting would pass, that there was light at the end of the tunnel," the official said. "This might signify a change in that attitude."

The 150 Jews who arrived in Belgrade are staying with relatives and in hotels.

Dinitz, presently on a visit to the Commonwealth of Independent States where he is trying to reignite aliyah interest, said that a few months ago 80 children from Yugoslavia were sent to Israel by their parents for safety, but have since returned.

Jewish Agency officials and community activists in Israel attribute the low level of immigration from Yugoslavia to the high level of assimilation — intermarriage is between 80 to 90 percent — and a relatively comfortable economic situation.

Palestinians celebrate PLO leader's survival

JERUSALEM (JPFS) —

East Jerusalem Arabs took to the streets, throwing candy in the air and waving PLO flags, when it was first broadcast last Wednesday morning that Yasser Arafat was alive.

Over 200 PLO supporters gathered in the basement auditorium of an East Jerusalem hotel later in the evening to celebrate the news, which was confirmed in an official PLO statement read by Palestinian leader Faisal Husseini.

"There is good news, Allah has saved our great leader," according to the statement. "May he live a long life and lead us to our independence."

Amidst cries of joy from the crowd, Husseini declared: "This is not only a great moment for the Palestinian people, but for everyone who believes in peace and a political solution."

Before Husseini and other senior Palestinian leaders arrived at the celebration, masked youths waving butcher knives marched through the auditorium carrying a large PLO flag.

Pictures of Arafat were plastered over the walls of the auditorium, where a small band played traditional Palestinian songs, and a dance troupe put on a short performance before the lively crowd.

The celebrations were interspersed with speeches in praise of Arafat, who one speaker said, "would lead the struggle to victory."

But earlier in the day, some East Jerusalem Arabs expressed indifference to the news that Arafat might have been killed, and others who supported rival factions or terror groups said it would be good if he were dead.

[Cont'd. on page 9]

Grey gelding goes home

TEL AVIV (JTA) —

A horse belonging to the Jordanian royal family was returned to King Hussein on April 9, two days after it threw its rider, Crown Prince Hassan and swam four kilometres from the Jordanian town of Aqaba to neighboring Eilat.

It was accompanied by a note from the children of Kibbutz Eilot, where the horse had been boarded. They had taken turns riding it and thanked the Jordanian monarch for allowing the royal steed to visit.

The kibbutz politely declined the king's offer to pay for upkeep, including the special diet of oats mixed with fresh vegetables prescribed for the Arabian thoroughbred.

The grey gelding was transported to an unmarked section of the Israel-Jordan border, where a UN official led it across the line to waiting Jordanian police and royal grooms.

Holiday deadlines

Due to the upcoming statutory and religious holidays, *The CJN* offices will be closed Friday, April 17 and Friday, April 24. As a result early deadlines apply for the issues of April 23 and 30.

For the issue of April 23 editorial and advertising deadlines are now past.

For the April 30 issue: editorial deadline is Tuesday, April 21 at noon.

Advertising deadlines are: classified and organizations: Tuesday, April 21 at noon; display advertising: Wednesday, April 22 at noon.

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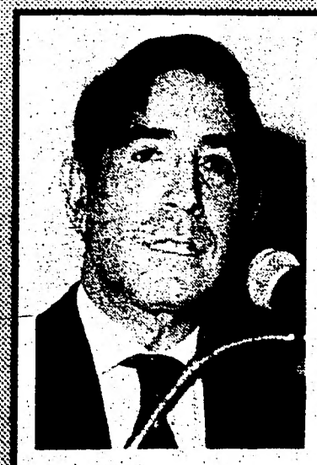

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Canada

WUJS areivim Evanna and David Ratner, left, are seen with Tom Davies, chairman of the regional municipality of Sudbury, Oren David, Israel's acting consul general in Toronto, and Sudbury Mayor Jim Gordon on the occasion of the consul general's recent visit to Sudbury, arranged by synagogue president Mitch Spiegel.

CJC provides 'shidduch' between Sudbury, areivim

By
FRANCES KRAFT

SUDBURY —

"Have I got a deal for you," are the words that Mitch Spiegel, president of Sudbury's only synagogue, remembers Susan Jackson saying when she called him from Israel last summer. Jackson, Canadian Jewish Congress, Ontario region's ebullient director of community services and youth activities, was referring to Project Areivim, a program run by the World Union of Jewish Students in Jerusalem.

That phone call led to a "shidduch" between the Sudbury community and David and Evanna Ratner, twentysomething Israelis who recently graduated from Hebrew University. As areivim (the word comes from the Hebrew verb meaning to be responsible for), they and their peers, either singly or in couples, volunteer in small Jewish communities all over the world, from Bulgaria to Ecuador, from Britain to Australia.

The host communities provide pocket money and expenses such as housing, insurance and travel. In return, the areivim work with the communities in whatever areas they are most needed.

In Sudbury's case, this means "teaching, organizing, and galvanizing" the 30-family community, in addition to doing outreach work with the non-Jewish community, said Spiegel.

It's important for areivim to be able to work with the entire Jewish community, according to David Ratner, who along with Evanna, recently visited the *CJN* office in Toronto to discuss the project. "WUJS is not affiliated with any political stream or religious stream," he explained.

WUJS is flexible about the type of person it sends, David said. A questionnaire to be filled out by the community lists skills to be rated in order of priority: anything from teaching to organizing parties to reading Torah.

"We're there to be resource people," David said. The areivim are not intended to replace anyone in the community.

"The worst thing we can do is to come for a year, then leave a vacuum. It's not the idea to lead the service, but to bring more people to the service."

"Working in a small community gives us a chance to touch all areas of Jewish life," says Evanna. Their work since they arrived in Sudbury in October has extended from planning holiday celebrations and cultural events to being interviewed on the radio about Judaism and Israel as part of their outreach to the non-Jewish community.

Another aspect of outreach that you rarely, if ever, see in larger communities, is that of seeking support from the non-Jewish community for organizations such as the Jewish National Fund, said Evanna.

And it has been supportive, confirmed David. Last month, 60 T-shirts from United Israel Appeal were sold on behalf of Operation Exodus. More were bought by non-Jews than by Jews.

Most of the WUJS areivim work in larger Jewish communities than Sudbury's, focusing on one or two particular areas of Jewish life, said Evanna. Kingston, Ontario and St. John's, Newfoundland, are the only other Canadian communities to have had areivim. The Ratners feel there is much potential for the project in Canada because of the number of small communities.

One of first things that struck them about living in Northern Ontario was the distance from one community to another. The Sudbury Jewish community feels isolated, particularly from the Toronto Jewish community, although they are well integrated into the general community in Sudbury.

"I don't want people to have the impression that you have to be 500 kilometres away [from a city like Toronto] to have an arev," said David. "Any place on the outskirts of a large Jewish community could benefit."

Abba Eban opens Sefarad '92

By
JANICE ARNOLD

MONTREAL —

Israel risks losing sight of the Zionist ideals it was founded upon if it cannot overcome the divisions in its society and re-examine some of its positions, said former Israeli cabinet minister and diplomat Abba Eban at the inauguration of Sefarad '92.

Eban avoided direct comment on Israeli politics in his address, but told reporters before the event that he is strongly opposed to settlement of the territories, calling it an obstacle to peace and, in fact, a danger to Israel's security.

Spending money on building settlements is diverting resources away from immigrant absorption, he claimed, and the issue is dividing Israelis. He said half of Israelis are opposed to the settlements, and the issue is souring relations with the rest of the world.

"I just don't see the logic of the policy," said Eban, who was ambassador to the United Nations and the United States, from 1949-59, and later held several senior cabinet posts.

Eban disagreed with the view that Israel-U.S. relations are at an all-time low, pointing out that the $14 billion in aid the Bush administration has given Israel in different forms exceeds that under any president before. He also pointed to American support of Soviet and Ethiopian emigration, repeal of the Zionism is racism UN resolution and the current peace process.

The United States, he said, has the right to say no to Israel on occasion.

In his address, Eban said Israel, in its 44th year, would do well to look back to its early years and try to regain some of that spirit. Israelis were more serene in the days when the country was weaker militarily and poorer materially. Today, many are confused about their values, he said.

Obliquely, he referred to the benefit to Israel of abandoning the territories, making an analogy with the Sinai withdrawal.

The Gulf War left Israel with no serious military threat on its eastern border, including from Syria, he said, yet Israel clings to the old "axioms."

"All of the world is on the move, changing its prejudices. Let's hope Israel, which has been known for its intellectual vitality, originality and enterprise, can re-examine its ideas.

"Zionism was not only a Jewish movement...It borrowed three ideas from the outside world: democracy, scientific reason and collective pioneering," said Eban, warning that Israel today should reacquaint itself with these values.

More than 800 persons filled a Congregation Shaar Hashomayim hall for the inauguration of Sefarad '92, a year-long program.

Eban's talk was preceded by an excerpt on Spanish Jewry from the television series *Heritage: Civilization and the Jews*, which he narrated.

The evening also included a video of King Juan Carlos' visit to the Madrid synagogue to formally abrogate the expulsion edict, and greetings from Spanish Consul General Luis Arias Romero.

While acknowledging the gesture, Sefarad '92 president Salomon Oziel was critical of the monarch for not apologizing to the Jewish people.

The Canadian government was represented by Multiculturalism and Citizenship Minister Gerry Weiner, who said the Sephardi community in Canada today demonstrates that it is possible to preserve one's heritage and language and participate fully in the broader community.

Toronto Jewish day school resumes classes following fire

TORONTO —

Classes resumed at Holy Blossom Temple shortly after the three-alarm fire that gutted two second-floor classrooms and caused smoke and water damage elsewhere in the building late last month.

The two classrooms were being used for kindergarten by Leo Baeck Day School, as well as for religious school classes by the temple. The classes have been relocated to two undamaged classrooms in the building that were not being used.

Cleanup work has begun on the two classrooms, but they are not expected to be usable before the end of the year, according to Rabbi Steven Garten, director of Leo Baeck Day School. "The rooms have to be totally refurbished," he said. "New floors, new ceilings, new blackboards, everything."

An official report from the Fire Marshal's office on the cause of the blaze has not yet been released, said Rabbi Garten, although "it's clear that arson is not suspected. Some sort of spontaneous combustion is thought to be the cause. They are trying to identify the exact location [of the source of the fire]." Electrical problems have also been ruled out as a cause, added the rabbi. — F.K.

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CANADIAN JEWISH NEWS OFFICES
Toronto: 10 Gateway Blvd.
Suite 420, Don Mills, Ont. M3C 3A1
Tel: 416-422-2331, Advertising Fax: 416-422-3790
Editorial Fax: 416-424-1886
Montreal: Square Decarie, Suite 157,
6900 boul Decarie, Montreal, Que H3X 2T8,
Tel: 514- 735-2612, Fax: 514- 735-9090

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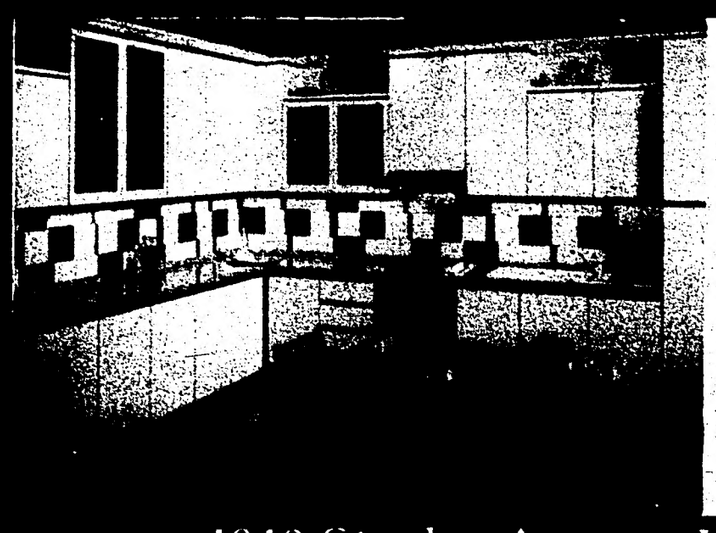

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Prosecution of war criminals remains high on CJC's agenda

By
BEN ROSE

TORONTO —

Prosecution of suspected Nazi war criminals by the Canadian government will continue to be one of the high priorities of the Canadian Jewish Congess despite "legal setbacks", its national executive meeting decided here recently.

"A poll of *Montreal Gazette* readers supports the idea of bringing them to justice," said executive dirctor Jack Silverstone. "The polls and the media are still behind us."

The executive supported a motion of Louis Lenkinski of Toronto allowing no let up in pursuit of the criminals." Even if we lose a case in court it still sends a message," he said. "There are 20 still in Canada. It is important that they have sleepless nights."

The executive approved broadening the Human Rights Act so that sexual orientation would not be allowed as a ground for discrimination. The motion was opposed by David Rotenberg of Toronto who declared that homosexuality is contrary to Jewish law. Such a change in the law would prevent a Jewish day school from refusing a job to a gay teacher, he said.

"As a Jewish group we should not support it, let's take a pass," he said.

Abe Arnold of Winnipeg who moved the change said the Jewish community has the same proportion of homosexuals as any other.

"There are gay teachers in the Jewish school system now and you can't fire them," said David Satok of Toronto. "Remember in the concentration camps there were not only Jewish stars but pink triangles."

Reporting on a meeting of CJC national officers with Bernard Valcourt, federal minister of immigration, CJC president Les Scheininger said there is little hope for any change in the regulations which would make it easier for Jews in the former Soviet Union to be reunited with their families in Canada.

However, he reported success in convincing the minister's officials to improve the facilities in Moscow and Kiev for issuing visas.

A place where Jews visiting Auschwitz and Birkenau can stay overnight and obtain kosher meals is needed, the CJC executive said, backing a motion by Nathan Leipciger to restore an old 40-room house in the town of Oswiecim, near the former camps. The motion gives the project the CJC's blessing, but not any funds.

A number of high profile Canadians, many who have never been there before, will tour Israel April 5-12 with four national officers on a trip sponsored by the CJC, Scheininger announced. They include former Toronto mayor Art Eggleton and his wife, Brenda; actor Bruno Gerussi; Grace McCarthy of Vancouver, former Social Credit member of the B.C. legislature; Mary Lou McPhedran, a prominent women's activist; Kathleen Mahoney, professor of law, University of Calgary; Richard Mahoney, an Ottawa lawyer; Nancy Morrison, Vancouver, a former judge; Carol Regan, wife of Gerald Regan, former premier of Nova Scotia; and Gordon Walker, a Toronto lawyer and former MPP, and Harriet Walker.

The group members will make a contribution towards the expenses of the trip and the rest of the cost is being donated by individuals so that there will be no expense to the CJC, Scheininger said. He said he hoped the trip would produce as positive a response as that of the ethnic group taken to Israel by the CJC earlier.

As this was the last meeting of the executive in the three years they have held office, tributes and presentations were made to president Scheininger and Moshe Ronen, national chairman.

"The next executive will have to deal with the possibility of the tragic separation from Canada of Quebec," said Ronen.

An ancient oil lamp and coin, dating from 67 CE, found near Jerusalem was presented to Scheininger, while a gavel was given to Ronen.

Ciaccia to lead Israel mission to strengthen economic ties

By
JANICE ARNOLD

MONTREAL —

The Quebec government hopes to strengthen its economic ties with Israel in high technology through a May mission to that country, led by International Affairs Minister John Ciaccia.

The mission, scheduled for May 8-15, has the objective of encouraging exchange agreements and joint ventures in the field, said Normand Bourdon, a counsellor with the ministry's African and Middle Eastern desk, during the visit of Israeli Trade Minister Moshe Nissim.

The government also hopes the trip will enable Quebec manufacturers to enter the Israeli market.

Bourdon invited the representatives of Quebec businesses attending a seminar about investment opportunities in Israel to participate in the mission. He said he hopes at least 10 businessmen will join the mission.

The mission is being organized with the Canadian Embassy in Israel and the Israeli Consulate-General and economic mission office in Montreal. Participants must pay their own expenses.

The mission will focus on the areas of electronics, electro-optics, medical equipment, lasers, aeronautics, telecommunications, information and agricultural technology.

Bourdon led a mission last year to Israel dealing only with biotechnology, which was joined by five businessmen and representives of two research centres. He praised Israel's "extraordinary" advances in this field.

Strong support

Another Quebec official, Richard Tremblay, director of technology transfer of the Industry and Commerce Department, said, "Quebec is open to the world," noting its strong support for the Canada-United States and North American free trade agreements.

Representatives of about 70 Quebec businesses attended the day-long Canada-Israel Technology Cooperation forum, opened by Multiculturalism and Citizenship Minister Gerry Weiner and addressed by Nissim.

Representatives of 14 Israeli companies also were present. In addition to exchanging official information, the goal of the Forum was to encourage one-on-one contacts between businessmen of both countries.

Nissim, who is also deputy prime minister, was in Montreal before two days of talks in Ottawa on bilateral trade relations between Canada and Israel.

At a press conference here, Nissim said Israel wants a free trade agreement (FTA) with Canada, as it now has with the European Community and the United States.

He said Israel must create 100,000 new jobs, if a total of one million Soviet immigrants arrive, as expected, over the next three or four years. Four hundred thousand have settled so far. Therefore, more than ever, Israel is seeking foreign investment and increased export markets.

To provide enough jobs, Israel must sustain an eight percent annual growth over the next six years, he said.

Israel is offering tax and other incentives for businesses and selling itself abroad as a gateway to the huge European and United States markets and a good place to do business because of its highly skilled, but low-cost labor, and growing population.

Nissim said a Canada-Israel FTA would pose little or no threat to Canadian jobs because the products it seeks from Canada, like lumber, cars and steel, are not industries in Israel.

At the forum, Weiner said Canada-Israel trade last year amounted to $260 million, about equally divided in both directions.

He noted the large pool of skilled and educated persons the Soviet aliyah has provided Israel, and the possible boost for Montreal's technological industries if the right partner in Israel is found.

Ottawa would like to promote Montreal's information technology, pharmaceuticals, biotechnology, plastics and transportation equipment industries in Israel, said Anne-Marie Willis, executive director of the Quebec regional office of Industry, Science and Technology Canada.

Anshan nominated to head CJC region

TORONTO —

Toronto lawyer Mark Anshan has been nominated to succeed Eric Slavens as chairman of the Ontario region of Canadian Jewish Congress.

Anshan currently serves as vice-chairman of the region, is a member of its joint community relations committee as well as a member of Congress' national committee on the Canadian constitution.

He also serves as trustee and executive member of the Holy Blossom Temple, as director of Kadima (Canadian Council of Reform Zionists) and will be a delegate to the World Zionist Congress in July 1992.

Anshan is a lawyer in private practice who specializes in corporate/commercial work as well as environment and energy law.

With the nominations deadline set for April 21d, he is the only candidate currently seeking the post.

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Canada

Court hears Rudolph case

By
PAUL LUNGEN

TORONTO —

Nazi rocket scientist Arthur Rudolph aided and abetted the kidnapping and forcible confinement of prisoners during World War II, and is ineligible for entry into Canada, the Federal Court of Appeal was told last week.

As production manager of the V-2 rocket plant in the underground Mittelwerk factory in Central Germany, Rudolph requested the allocation of slave laborers and held them against their will, Crown attorney Charlotte Bell told the three-justice court.

Bell said international law in force at the time prohibited the use of prisoners to participate in hostile acts against their own people.

Rudolph, 85, is requesting a judicial review of a 1990 adjudicator's decision ruling that he is ineligible for entry into Canada under terms of the *Immigration Act*, which bars individuals involved in war crimes and crimes against humanity.

Rudolph's case arose when he and his wife flew to Toronto on July 1, 1990, ostensibly to visit their daughter, who lives in San Francisco.

Under terms of a 1983 agreement he signed with the U.S. Nazi-hunting Office of Special Investigations (OSI), Rudolph consented to permanently leave the United States after agreeing not to contest charges against him that he persecuted unarmed civilians.

Rudolph was brought to the United States following the war, along with hundreds of other German scientists, as part of a plan to utilize the Nazis' technical knowledge. He eventually headed the project that developed the rocket which took U.S. astronauts to the moon.

Rudolph's lawyer, Barbara Kulaszka, told the court that Rudolph had commenced legal proceedings in the United States to overturn that agreement. Sources in the OSI confirmed that Rudolph had filed a lawsuit in California to rescind it. Rudolph is represented there by former Congressman Paul McCloskey, who also testified on his behalf during his immigration hearing in Toronto.

Over the course of two days, the appeal court last week heard argument from Kulazska that Rudolph was merely doing his job. "It is fundamentally wrong and unjust," she said. "You cannot say he aided and abetted (crimes against humanity) by simply doing his job," *The Toronto Star* quotes her as saying.

(An estimated 20,000 slave laborers died due to the inhuman conditions in the massive tunnels that served as the Mittelwerk factory in Germany's Harz Mountains. The V-2 factory was part of that complex.)

In his submission, B'nai Brith lawyer Marvin Kurz argued that international law and the dictates of public conscience protected civilians and prisoners of war.

Countries and individuals were bound by these provisions, he said, adding that the United Nations, including Canada, adopted provisions against war crimes. Canada has encoded that principal of international law in Section 11 of the Charter of Rights and Freedoms, he added.

Ken Narvey, a legal researcher who has been associated with Jewish Students Network, described Canadian law in existence during World War II, showing that regulations enacted under the *War Measures Act* provided for the humane treatment of prisoners and prevented their use in munitions work.

The court reserved judgment in the case.

Ethnic groups praise Bourassa

By
DAVID LAZARUS

MONTREAL —

Premier Robert Bourassa was praised for publicly speaking out more forcefully of late in favor of federalism, at an April 2 private meeting with the Jewish, Italian and Greek communities.

But the communities said the pro-Canada message should be kept up the closer Quebec gets to the sovereignty referendum this fall.

The three communities comprise a federalist coalition that travelled across Canada over the past year to meet with political leadership as well with their own communities' grassroots.

And Bourassa, according to Jewish officials who attended the one-hour meeting, showed a strong interest in what the coalition thought his approach should be in the constitutional debate, to the point of adjusting his schedule to meet with the group.

Max Bernard, the chairman of CJC Quebec region's community relations committee, told *The CJN* that the coalition did not say one way or the other whether Bourassa should actually go back to the bargaining table, since it had not yet discussed it.

But the coalition did advise Bourassa that at the very least, members of his cabinet should actively be presenting Quebec's case to the other provinces.

The provincial government, as well as the Quebec Liberal Party, Bourassa was told, should be showing as much public leadership as possible on behalf of the federalist option.

Planning to meet premiers

During the meeting, described, typically, as "frank and cordial," Bourassa did inform the coalition of his plans to meet with respective Ontario, Prince Edward Island and New Brunswick premiers Bob Rae, Joe Ghiz and Frank McKenna.

"I got a sense that a lot of activity is going on," said Bernard. "that those will not be useless meetings."

Michael Crelinsten, the CJC-Quebec's executive director, who also attended the meeting with community relation's director Jack Jedwab and then-regional chairman Goldie Hershon, said the coalition also underscored to the premier the importance of placing "distinct society" within a "pluri-cultural" — not just linguistic — context, as the coalition had already enunciated in its response to the Beaudoin-Dobbie committee report.

Bourassa seemed impressed with the work the coalition is trying to do, and he indicated that the government would co-operate in facilitating the coalition's next planned phase, to travel within the rest of the province later this month and present its case to business and political leaders and among communities.

After the meeting, Bernard said he was left with the distinct impression that Bourassa, as part of his strategy, has no plans to return to the bargaining table.

But for Bernard, Bourassa's personal plan of action is not so important as long as whatever it is keeps Quebec in Canada. "It's the results, not the strategy," that matters, he said, and Bourassa appeared "very clearly in favor of federalism," he said.

Crelinsten said the coalition is also "actively seeking a meeting" with Constitutional Affairs Minister Joe Clark and plans to hold a local "community consulation" in early June.

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Human rights termed a priority

By
JANICE ARNOLD

MONTREAL — Canada will look closely at the human rights records of countries seeking financial aid, External Affairs Minister Barbara McDougall said in a lecture at McGill University in memory of Nobel peace prize winner Rene Cassin.

"With the overall movement toward democracy around the world, and with the increased demand for aid dollars, the public expects our government to weigh a country's performance (in human rights protection) carefully before providing assistance," she said.

McDougall reiterated Prime Minister Brian Mulroney's message at a Commonwealth meeting last October when he said, "Canada will not subsidize repression and the stifling of democracy."

Countries that consistently abuse human rights can expect outside pressure to change, including loss of assistance. Measures may range from "friendly persuasion" to shifting aid from governments to non-governmental organizations to pressure in conjunction with other countries.

While Canada seeks to work in concert with other governments and international agencies, McDougall said "action by Canada has not been contingent on achieving an international consensus in the past, and it will not be in the future."

Canada may resort to the suspension or termination of bilateral assistance in situations where governments "act abritrarily, threaten or attack their neighbors, misuse their country's resources, or abuse their citizens' fundamental rights."

Political or economic sanctions may be resorted to in even more serious situations, she said. "Such measures are rightly reserved for extreme cases. They must be designed to minimize the cost to Canada and private Canadian citizens, and maximize the chances of success."

Even when sanctions are in place, Canada may continue to funnel money into the country in question, for example, directly to projects that relieve suffering or seek change.

"The objective is not to ruin a country or penalize its peoples, but rather to bring about a change in the conduct of its government."

McDougall noted the notion of "rights with borders" is gaining momentum in the world, that is, what goes on inside a country's frontiers "cannot be considered entirely an internal affair, beyond the legitimate interest of the world community."

Those who believe Canada can remain indifferent to what happens inside other countries as as long as it doesn't negatively affect Canadian interests are "absolutely wrong," according to McDougall.

Canada also offers rewards to those improving their rights records. The government is helping Russia and other former Soviet and Eastern European states because it recognizes that "freedom may seem less of a priority for these people if there are no jobs, no food and little security."

In Eastern Europe, External Affairs has spent about $8.5 million in the last two years on projects aimed at promoting democracy, good government and human rights, she said.

McDougall asserted that a divided country will not have the same influence in promoting human rights abroad.

"A Canada without Quebec would be greatly diminished in the international corridors of power, and a Quebec without Canada would be greatly reduced in its ability to inject its unique perspective into international decision-making."

The annual Rene Cassin Lectureship in Human Rights is co-sponsored by the McGill law faculty and Inter-Amicus, a human rights program chaired by Irwin Cotler.

It was established in 1988 by Canadian supporters of the Alliance Israelite Universelle to mark the centenary of the birth of Cassin, one of the authors of the Universal Declaration of Human Rights. He was AIU president from 1943-69.

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

* * *

BORODITSKY — BART

Tova Diamond (nee Boroditsky), formerly of Winnipeg, new of Toronto, recounts that although her father tried to find relatives or landsleit, he could find no one with the same surname as his.

I find this rather surprising because the name with various spellings is fairly common.

Its origin is Boroda — Slavonic for beard. This name was frequently bestowed upon Jews who traditionally wore beards.

The Polish equivalent is Broda, surname of a well-known goalkeeper of the Toronto Maple Leafs hockey team.

The German "bart" for "beard" is more common and is usually found with descriptive adjectives like:

Rothbart — red beard; Weissbart — white beard; Schwartzbart — black beard; Graubart — gray beard; Gelbart — yellow beard; Breitbart — broad beard.

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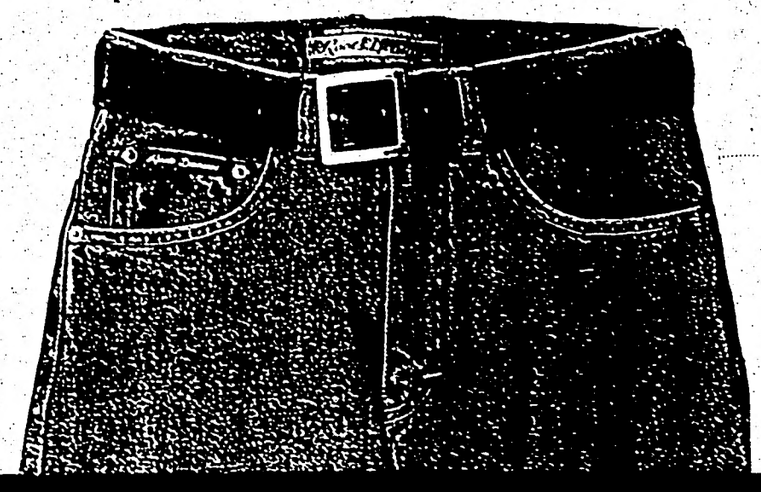

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Pillar in a 14th century Spanish synagogue

CJN Exclusive

Shlomo

Ben-Ami

When Israeli Prime Minister Yitzhak Shamir entered Madrid's sumptuous Palacio Real last October 30 for the opening of the Mideast Peace Conference, an articulate yet discreet man was at his side: Shlomo Ben-Ami. As Israel's ambassador to Spain from May 1987 to December 1991, Dr. Ben-Ami played a dominant role in the extensive preparations for this historic conference.

A former dean of the Faculty of History at Tel Aviv University, who holds a doctorate in philosophy from Oxford, Ben-Ami is an eminent specialist in contemporary Spanish history.

Born in Tangiers, Morrocco in 1943, this iconoclastic scholar-diplomat is the author of several works on the Spanish Civil War. Last December he was appointed executive chairman of the International Committee of Sefarad '92, the authority responsible for organizing the major events commemorating the 500th anniversary of the expulsion of the Jews from Spain.

A personal friend of the honorary chairman of the Spain-Israel Cultural Association, the great Spanish novelist and 1989 Nobel laureate in literature Camilo-Jose Cela, Ben-Ami has been one of the main sources of inspiration for the remarkable rapprochement between the Jews and Spain. During a visit to Ottawa, where he participated in the official opening in the national capital of Sefarad '92, Ben-Ami gave an exclusive 90-minute interview to CJN reporter Elias Levy. The interview took place entirely in Spanish.

CJN: *What are the most important goals of the International Committee of Sefarad '92?*

Ben-Ami: Above all, we must transmit the most explicit educational message. We must avoid transforming the International Committee of Sefarad '92 into a Court of History, mandated to judge the nature of the crimes and disgraceful extortions perpetrated by our torturers during this sorrowful chapter in our history.

We have not created this committee so that it can formulate an historical judgement. Our major purpose is to succeed in extracting from that past a very specific educational message, in order to make it known to present and future generations.

CJN: *What is that message?*

Ben-Ami: It must vigorously promote tolerance. The Inquisition, the expulsion of the Sephardi Jews from Spain and the stream of crimes of which our people have been the victim over the course of centuries, are the result of fanaticism and intolerance. It is time that humanity understand that these two noxious phenomena can produce nothing but the damnation of peoples and civilizations.

CJN: *What paths is the committee using in order to transmit this message?*

Ben-Ami: We're transmitting this message by means of a host of carefully designed projects which will take place, over the year, in a number of countries. Symposia, exhibitions, and a wide variety of cultural events will commemorate the tragic occurrences of 1492.

For example, an impressive exhibition devoted to the history of medieval Spanish Jewry will open on May 29 at the Smithsonian Museum in Washington. This project, which cost approximately $7 million (U.S.), was organized jointly by the International Committee for Sefarad '92 and this presitigious American cultural institution.

The exhibition consists primarily of hitherto unpublished documents, of objets d'art and of miniature models. It will go on tour for the next 10 years, after which it will be presented to the El Prado Museum of Madrid and Beth Hafutsoth in Tel Aviv.

During April '92, we also anticipate inaugurating another touring exhibition of international scope, devoted to the preeminent role played by Jewish scientists, cartographers and geographers in the discovery of America.

In close collaboration with the Spanish commission for the commemoration of the 500th anniversary, our committee is organizing, during the month of May in Madrid, an international scientific congress devoted to the well-known contribution of Jewish scientists in medieval Spain to astronomy. This large forum will be chaired by Israeli professor Yuval Ne'eman. Instruction and education must have pride of place in the numerous events planned within the framework of Sefarad '92.

CJN: *Is the observance of Sefarad '92 also a priority for the Israeli government?*

Ben-Ami: Absolutely, a very high priority. The former president of the Jewish State, Yitzhak Navon, who is honorary chairman of the International Committee for Sefarad '92, is at this moment co-ordinating 242 educational projects in Israel. The Israeli minister of education has declared 1992 the Year of Sefarad. In all the educational institutions in the country, courses, seminars, exhibitions and numerous educational projects are devoted to the tragic events that occurred in 1492, to the Golden Age of Spanish Jewry and to the extensive works of the principal thinkers of that epoch.

CJN: *Can you give us a brief assessment of the present state of Israeli-Spanish relations?*

Ben-Ami: Since May 1986, when the governments in Jerusalem and Madrid established diplomatic relations for the first time, the rapprochement between Spain and Israel has not ceased to deepen.

At that time, the Socialist government of Felipe Gonzalez began a readjustment of its Mideast policy which, several years ago, was to all intents and purposes pro-Arab. At the present time, in spite of some major differences of opinion concerning certain thorny aspects of the never-ending Israeli-Arab conflict, I can assure you that relations between the two countries are excellent.

Over the past five years, we have initialled several memoranda of co-operation in cultural, economic, medical and technological areas. At the political level, Mr. Shamir made an official visit to Spain in May 1991. His counterpart, Mr. Gonzalez, made a reciprocal visit to Jerusalem last December. Furthermore, the President of the State of Israel, Chaim Herzog, [made] an official State visit to Spain at the end of March.

CJN: *Is the recent deterioration in relations between Jerusalem and Washington prompting the Israeli government to make an extensive re-evaluation of the state of its relations with the European Community?*

Ben-Ami: The strengthening of Israeli-European relations has always been a high priority for our government. For historical, cultural, geopolitical and economic reasons, Israel has always wished to integrate itself into the European sphere.

The EC is our most important economic partner. We are attempting at this moment to cut our trade deficit with the European countries. In effect, the volume of our annual exports to the EC is on the order of $3.5 billion (U.S.), while our imports are on the order of $7 billion. This is why we have recently decided to name an ambassador to the headquarters of the EC in Brussels. Our differences with the Bush administration do not at all influence the tenor of our relations with the Old World.

CJN: *In spite of the severe tensions that presently exist between Israel and certain neighbors on her borders, are the peace talks begun in Madrid going to continue?*

Ben-Ami: At this time, no one has a real interest in putting an end to these peace negotiations. The process set in motion in Madrid must continue. That is at the very least, the official position of the government of Mr. Shamir. He is convinced, particularly on the eve of a new election, that his party can garner the political dividends inherent in these bargaining sessions.

Shamir is a wily politician who incarnates more than anyone else pragmatic stubbornness. He knows when it is necessary to retaliate militarily without flinching in southern Lebanon, and to multiply the settlements in the territories, while at the same time being an unshakeable proponent of the peace talks. On the contrary, knowing the political gains the Likud can reap from these negotiations, it is the former leader of the Labor opposition, Shimon Peres, who suggested that the peace process be temporarily put on hold.

CJN: *Will the Shamir government eventually give in to the increasingly heavy pressure being exerted by the American government?*

Ben-Ami: Most sincerely, I do not believe so. It's true that the Jewish State has a pressing need for those American loan guarantees. Especially at a time when it must absorb, within a very difficult economic context, hundreds of thousands of new arrivals. On the other hand, Mr. Shamir is confronted with a serious dilemma. To accept a freeze on settlements would for him mean betraying his political history and denying unchangeable convictions which he has always defended fiercely.

However, Israelis are intensely worried about the present state of their relations with Washington. They fear that, because of convoluted alliances forged with a number of Arab countries since the Gulf War, the United States no longer considers Israel as their favored strategic ally in the region.

Schachter among top Canadian journalists

Harvey Schachter

By
SHELDON KIRSHNER

KINGSTON, Ont. —

For someone who supposedly mangled the English language, Harvey Schachter has done remarkably well in journalism.

When he was a high school student in Montreal, Schachter's English teacher derided his abilities in composition. "I was told I couldn't write," he said in an interview. "I refused to recognize grammatical rules and the teacher's authoritarian style."

The teacher, who will remain nameless, would probably be surprised by Schachter's progress.

He is deputy editor of the daily Whig-Standard here, and in the past few years, he has won two National Newspaper Awards for column writing and editorials.

This year, for the third time, he was a finalist. The results of the 1992 National Newspaper Awards were announced on April 4 in Toronto.

Schachter, 44, was born in the Montreal suburb of St. Laurent and raised in a "fairly observant" family. He is the son of Ben and Esther Schachter. His late father was a grocer.

At McGill University, where he studied commerce, Schachter was active in student affairs and was the convenor of the model parliament.

Schachter was one of the founders of the Public Address, a student newspaper, although he admits that journalism was "the furthest thing from my mind" when he entered McGill.

After graduating in 1968, he looked for a job in market research. He did not receive a single offer, even though he had stood third in his class. In retrospect, Schachter believes that anti-Semitism was at the root of employers' disinterest in him.

Schachter accepted an offer from the McGill News as a writer and business manager. A year later, he was appointed editor. "That's where, with the help of John Scott, I taught myself the fundamentals of journalism," he recalled. Scott, who was on the News' advisory committee, was a Time magazine writer.

He left the magazine in 1972, taking time off to travel and to work for Progressive Conservative candidate Michael Meighen, in what turned out to be his unsuccessful bid to win a parliamentary seat in a federal election.

Schachter joined the Toronto Star in 1974, and in four years there, he was a profile and a feature writer as well as an education reporter.

Although he enjoyed his Star years, Schachter could never adjust to its ruthless editing procedures. "I hated their chopping mentality. They treated reporters as meat to be chopped."

Schachter started at the Whig-Standard as city editor. Apart from his columns and editorials, he's in charge of market research, strategic planning and promotions.

In 1985, he won the National Newspaper Award for an extensive series documenting the reasons why the Ontario Conservative government didn't deserve re-election.

Four years later, he picked up his second National Newspaper Award for editorials relating to the Montreal massacre.

He was a runner-up in 1987, 1988 and again this year. He has been cited for, among other things, his editorials and columns on the ill-fated Meech Lake constitutional proposals, the Magic Johnson controversy, the changing nature of the family and the question of censorship during the Gulf War.

Schachter's range is wide — from politics and science to sports. "I try to bring my curiosity to readers.

When he writes about the Middle East, which is not often, he brings a left-of-centre perspective to the subject.

Schachter's wife, Seonida, is a counsellor at the Kingston Sexual Assault Crisis Centre. Because of her children from a previous marriage, Schachter is already a grandfather, with five grandchildren.

Cultural pluralism defined

By
MAURICE LUCOW

VANCOUVER —

Cultural pluralism has been Canada's official policy for decades, but the country has yet to free itself "from the corrosive effects of ingrained assumptions of racial superiority," states the Canadian Human Rights Commission (CHRC) in a review of its 1991 activities, released here recently. The report was made available to *The CJN* by Canadian Jewish Congress Pacific region.

The report urges that "we need to come to terms more directly with the reality that our nation is culturally a very mixed bag, and that in itself is more of a blessing than a curse."

The CHRC says that Canada must guard against allowing ills that are the common human lot from becoming polarized by ethnic and cultural differences and turned into blunt instruments of discrimination.

"The operating premise of hate groups," the report continue, "does not change: scapegoats for society's ills are found most readily among those who can be distinguished from the mainstream. These 'strangers in our midst' are portrayed as standing in the way of a traditional society with an estimated hierarchy of power. It is true that at many levels, both official and unofficial, Canada has set its face against ethnic and religious intolerance, but it is equally true that the virus exists virtually everywhere and only a steady determination can keep it at bay."

The report calls for "clearer and more effective industry guidelines" to make either the workplace or the public arena "more welcoming and accommodating to people of all skin colors, backgrounds, affinities and persuasions."

The CHRC is critical of the federal government for not introducing long-promised amendments to the Canadian Human Rights Act which would help eliminate all forms of discrimination across Canada. "This manifest and persistent reluctance to amend the act leaves Canada looking like a country that talks out of both sides of its mouth."

The report says the CHRC has more than 2,000 complaints that are still open, awaiting a final determination by the commission, a human rights tribunal or the courts. The annual total of new complaints has risen by 100 percent since 1987 and is now approaching 1,000 per year, but the staff dealing with the complaints has increased by less than 25 percent.

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Jews for Judaism

It's About Time!

World

Argentina opens Nazi files on Josef Mengele

By
JANICE ARNOLD

MONTREAL —

West German authorities knew as early as 1956 that Josef Mengele was living in Argentina, recently opened Nazi files in that country reveal, says Shimon Samuels of the Simon Wiesenthal Centre.

Samuels, the Centre's European and Latin American affairs director, was the first Jewish expert allowed access to the Argentine war criminal files in February.

The files show that Mengele, who conducted notorious experiments on concentration camp inmates, fled Europe on a Red Cross passport in 1949 using the name Gunther Helmut, Samuels said in an interview. And, according to Samuels, Red Cross passports were not issued without the collaboration of the Vatican.

Mengele settled to Argentina where, in 1956, he sought an Argentine identity card under his own name, obviously having no fear of arrest. To do so, he had to approach the German embassy in Buenos Aires for a copy of his birth certificate. At that point, his name was on the United Nations war criminal list.

After confirmation from Bonn, the embassy told Argentine authorities that the applicant was indeed Josef Mengele of Guenzburg, born in 1911.

The files also reveal that Mengele openly sought permission to travel to Germany in 1957, although it's not certain if he actually went. "It's a study in chutzpah," Samuels said.

Only in 1959 did West Germany ask the Argentine police to look for Mengele, but by then he had left for Paraguay, where he became a citizen.

There is little evidence the Argentines looked actively for Mengele, but Samuels did find that the police were monitoring young Argentine Jews in 1960 fearing they were helping the Mossad kidnap Mengele.

Samuels was in Montreal to speak at the McGill University Law Faculty's moot court, sponsored by the local Friends of the Simon Wiesenthal Centre.

Samuels spent a week in Buenos Aires going through the first seven files, which weigh about 15 kilograms, made public by Argentine President Carlos Menem. Samuels also copied the materials, a good deal of it newspaper clippings, for the Wiesenthal Centre's headquarters in Los Angeles.

Cozy relationship

Overall, the files reveal that Argentina admitted even more prominent Nazis than previously thought and suggest a cozy relationship between Juan Peron, who seized power in 1944, and the Axis countries.

The initial files also contain information on Martin Bormann, Josef Schwamberger, SS Lieutenant Walter Kutschmann and Edgar Roschmann — who all entered Argentina. Samuels believes many more have yet to be released by Argentina.

Kutschmann, commandant of the Riga ghetto, entered Argentina in the guise of a Carmelite priest on a Spanish passport.

Samuels feels the files also underscore the Wiesenthal Centre's belief that the Vatican helped Nazis escape Europe after the war, an assertion the Vatican has denied.

But Samuels points out that no Red Cross passports were issued without collaborating documents from the Vatican.

There are also gaps in the released files. The Mengele file, for example, notes that 20 pages were "purged."

A glaring absence is a file on Adolf Eichmann, head of the Gestapo's Jewish section, who was abducted by Israeli agents in Argentina in 1960.

Samuels thinks Menem opened the files at this time to allay fears in the 250,000-member Jewish community aroused by his being of Syrian origin and to make a good impression on Washington in order to receive aid. Argentina provided two warships in the Gulf War, he noted.

Samuels said Menem has requested that Simon Wiesenthal himself visit Argentina. Foreign Minister Guido Jose Mario Di Tella apologized on behalf of his country to the victims of the Holocaust.

But Samuels doubts war crime trials will ever be held in Argentina.

Although some threats were made against him while in Buenos Aires (mainly because a journalist published his hotel room number), Samuels denies he fled the country as some papers reported.

Samuels, who is based in Paris, plans to return to Argentina when more material is made available. The Centre is also pressing other South American countries to follow Argentina's example.

Samuels is also trying to trace gold and other valuables looted by the Nazis from Jews and believed to have ended up in Argentina.

Shimon Samuels of the Simon Wiesenthal Centre examines files on Nazi war criminals opened by Argentina.

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World

Spanish accord gives boost to Jewish community

MADRID (JTA) —

The Spanish government has given a major boost to a historic accord that would grant the 12,000-member Jewish community of Spain a status almost identical to that of the Roman Catholic Church.

The accord, which was drawn up two years ago and signed a few days before the 500th anniversary of the edict expelling Spain's Jews, was approved April 3 by the government's Council of Ministers.

Two other agreements, with the 300,000-strong Muslim community and the country's 250,000 Protestants, were reviewed at the same time.

The accords' conversion into legislation — expected before the summer months — has been described by the daily *El Pais* as "the end of a situation of religious intolerance in this country."

Catholicism has remained Spain's sole recognized creed since King Ferdinand and Queen Isabella unified the country under one religion after ordering the expulsion of the Jews and Muslims five centuries ago.

The Inquisition, which was abolished only in 1834, punished any deviance from the faith. A 19th-century traveller like Englishman George Borrow risked fines and imprisonment for trying to hand out Protestant Bibles.

Spain evaded the modern age during Gen. Francisco Franco's dictatorship from 1939 until his death in 1975. The 1978 Constitution guaranteed freedom of worship, but only the Catholic Church was able to receive donations from official tax forms or temporary government financing, through an agreement with the Vatican.

In the new accord, the Jewish community will be granted tax-exempt status on real estate and other holdings, member donations will be tax deductible, religious marriages performed by rabbis will be considered valid as civil marriages, and Jewish education will be available in public schools to pupils who request it.

Some people are wary of the accord because the government provides the Federation of Jewish Communities — an umbrella organization for the communities, most of which consider themselves Orthodox — the sole power over kashrut, selection and certification of rabbis, education and every other aspect of Jewish life in Spain.

According to Samuel Toledano, head of the federation, the accords would not necessarily shut out other groups that in the future might want to incorporate into the federation. But he said he would try to prevent the creation of another community in a city where one already exists.

"If we were more numerous, then there would be no problem," he said. "But another community, say in Madrid, which, though the largest, only has 3,000 people, would weaken the establishment. It would be difficult to determine who would be in charge of the school or burials."

Some 12,000 people — hailing mostly from Morocco — belong to Spain's 12 Jewish communities. But there are an estimated 3,000 to 12,000 disenfranchised Jews, from Argentina and other nations of Latin America, who have not been able to fit into the communities.

Last week, just as King Juan Carlos spoke on reconciliation of the Sephardi communities and the Spanish crown, a group of young Argentine Jews from a newly formed association called Hebraica, rented a building to organize activities for themselves and their children.

Although the group has billed itself as a cultural entity, if it is successful enough, it could become a gathering point for the Jews who cannot find common ground with the established community's Orthodox ritual.

An alternative synagogue is not spoken about for fear of alienating the community, but it has not been ruled out in private.

"It would be chaotic if there were more than one spokesman for the Jewish community when it comes to dealing with the government," Toledano said. "Whatever problems we might have we will have to iron out between ourselves."

Toledano concedes there will be difficulties in solving the problems in a community riddled with inner tensions. In a public demonstration of this power struggle, during the Sepharad '92 commemoration ceremony last week, no fewer than four Spanish Jewish leaders spoke before the king, some taking much longer than their allotted three minutes.

Palestinians celebrate Arafat's rescue

[Cont'd. from page 1]

Husseini, in his speech, called on his fellow Palestinian leaders "to be careful when making statements," advice apparently meant for Palestinian spokeswoman Hanan Ashrawi, who earlier in the day in Stockholm, when it was believed Arafat may have been dead, said his replacement should be chosen by democratic elections.

There was anger at Ashrawi for reportedly assessing the ramifications of his disappearance while others were only publicly hoping for his safety.

While political personalities known for their opposition to Ashrawi, such as Bassam El-Sayegh, son of Palestine National Council speaker Abdel-Hamid El-Sayegh, were vocal in their criticism, even the man in the street invariably said it was not a suitable time to talk about future plans.

Outside East Jerusalem, celebrations were not always without incident.

In the Gaza Strip, nine people were wounded in clashes, according to Palestinian sources; four according to the IDF.

In some Palestinian towns, crowds reacted to the reports by distributing free candies and by dancing in the streets. In other places, reactions were less excited. But demonstrations never threatened to become massive outpourings of emotion.

However, the general feeling, said local observers, was "almost detached." Fatah activists were coolly speculating on the implications of Arafat's death, and the consensus was that it would cause Fatah to break up into several factions and spell the death knell of the PLO as it exists today.

Lubavitch shul damaged

NEW YORK (JTA) —

The Lubavitch synagogue in Moscow was firebombed Sunday, April 5, causing extensive damage but no casualties.

There was no claim of responsibility for the attack.

Rabbis Boruch Cunin of Los Angeles and Joseph Aronov, of Kfar Chabad in Israel, both in Moscow, said workers had been in the Polyakov Synagogue finishing a renovation job in preparation for Passover when a kerosene bomb was tossed through a window at 10 p.m.

The bomb landed in a front office in an area where a rabbi usually sleeps.

The rabbi who sleeps in that room, Yitzhak Kogan, had been in St. Petersburg to supervise the kosher slaughter of chickens, said Cunin.

The attack was also reported from Kiev by Leonid Stonov, the chairman of the Moscow-based International Bureau on Human Rights and Rule of Law of the Union of Councils for Soviet Jews.

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(פסח מאָטיוו) — פון נ. שמן

פסח איז דער יום טוב פון חרות, פון פרייהייט. יידן פייערן דעם טאָג, ווען זייערע אָבות האָבן זיך באַפרייט פון טיראַנישן קעניג און פון שקלאַ־פערייַ. זיי האָבן באַזיגט דעם שונא, וואָס האָט זיך געבאָדן אין יידיש בלוט. אַ דאַנק יענע היס־טאָרישע טעג זיינען מיר געוואָרן אַ פאָלק.

אין דער פרשה בא פון דער תורה ווערט איבערגעגעבן, אַז נאָך די מכות אויף מצרים און די מכות בכורות, וואָס האָט אָנגעריט דעם אכזריות־דיקן פרעה, איז געווארן אַ געשריי, די יידן זאָלן אַנטלויפן. . . דער שונא האָט זיך דערשראָקן און אַרויסגעשיקט די יידן אין איילעניש. די דאָזיקע נאַכט, פופצן טאָג אין ניסן, איז באַשטימט געווארן, צו בלייבן אין זכרון פון יידישן פאָלק, „לכל בני ישראל לדורותם — פאַר אַלע דורות". ווי עס ווערט געזאָגט: „זכור את היום הזה אשר יצאתם ממצרים — געדענק דעם דאָזיקן טאָג, וואָס איר זייט אַרויס פון מצרים, פון דעם הויז פון קנעכטשאַפט".

נאָכדעם, ווי ער האָט אַרויסגעיאָגט די יידן, צוליב מורא פון נאָך מכות, האָט פרעה חרטה געהאַט און זיך געמומען נאָכיאָגן נאָך די באַפרייטע; געוואָלט זיי אַריינאָגן אין ים־סוף. און דאָרט זיינען געשען גרויסע נסים — די געטלעכע האַנט האָט באַווייזן דאָס פאַרקערטע: ראַטעוועט די יידן און דערטרינקען די מצריים.

אַווי איז געווען מיט די יידן ביים ים: אַריינגיין — דער ים שטורעמט מיט זיינע כוואַליעס; אומקערן זיך — פרעה מיט זיינע רייטווענער דערנענטערן זיך. די מורא איז געווען גרויס, נישטאָ קיין אויסוועג. האָבן זיי אָנגעהויבן שרייַען צו ג־ט, רופן נאָך הילף און די הילף איז געקומען: „ויושע ד' ביום ההוא".

אין דעם באַשטייט די מצוה פון געדענקען יציאת מצרים: געדענקען דאָס באַפרייַען די יידן פון מצרישער שקלאַפערי אַלע טעג פון יאָר: „ימי חייך — הימים; כל ימי חייך — הלילות", אַפילו ביינאַכט. אין די פינצטערע ביינאַכטיקע גלות'ן געדענקען די ליכטיקייט פון יענעם מאָמענט, ווען יידן זיינען אַרויס פון ערשטן גלות. במילא דאַרף מען האָבן בטחון אויף ליכטיקע טעג פאַר דעם פלל ישראל, ווי ר' מאיר שמחה, דער דווינסקער רב האָט געטייטשט דעם פסוק, והי' היום הזה לכם, לזכרון לדורותיכם חוקת עולם — און דער דאָזיקער טאָג זאָל זיין פאַר איך אַ געדענקניש אויף אייערע דור־דורות, אַן אייביק געזעץ. פאַר דעם דור, וואָס איז אַרויס פון מצרים, וואָס האָט דורפגעמאַכט און איבער־געלעבט די צרות אין מצרים, זיי זאָלן געדענקען און ניט פאַרגעסן. פאַר די קומענדיקע דורות דאַרף עס זיין אַ געזעץ, זיי זאָלן היטן דעם יום טוב פסח, וואָס זאָל זיי דערמאָנען די ליידן און פריידן פון זייערע אור־עלטערן.

מיכה הנביא, אין זיין וויזיע וועגן דער לעצטער גאולה האָט געזען, אַז ס'וועט פאַר־קומען די לעצטע גאולה דורך נסים, ווי ביי דער ערשטער גאולה — כימי צאתך מארץ מצרים אראנו נפלאות.

דער בעל ההגדה דריקט עס אויס אין די באַהויפטונגען, אַז „בכל דור ודור חייב אָדם לראות את עצמו כאלו הוא יצא ממצרים" — אין יעדן דור איז דער מענטש (דער יד) מחוייב צו זען זיך, ווי ער אַליין וואָלט אַרויס פון מצרים.

חרות מצרים האָט תמיד געדינט אין יידישן לעבן צו שטאַרקן דעם נאַציאָנאַל־רעליגיעזן באַוואוסטזיין און די אָפענונג, זוכה צו זיין צו די נסים, וואָס האָבן פאַסירט ביים אָפגרונט פון דערשלאָגנקייט, ווי דעם גלות מצרים, וואָס האָט אונדז געגעבן דעם יום טוב פסח, דעם חג החרות און חג השירה. אַזוי וועלן מיר זוכה זיין צו זינגען דאָס געזאַנג שיר השירים אשר לשלמה, להמלך שהשלום שלו — אויסצודריקן די גאולה שלימה, וואָס מיר האָפן וועט קומען במהרה בימינו!

Soviet Israelis sexually harassed

JERUSALEM (JPFS) —

Female inmigrants from the former Soviet Union have been stigmatized as "loose," one of the reasons many are sexually harassed by their employers, a leading woman's activist reports.

Rina Ben-Zvi, national co-ordinator of Israel's six rape crisis centres, told the Knesset aliya and absorption committee that this stigma feeds on numerous stories in the press about immigrant call-girls and prostitutes. This, coupled with the immigrants' often desperate need for a job, make them "easy prey" for employers who want to sexually take advantage of workers.

Ben-Zvi said that most immigrants don't report these crimes because they are either scared of the authorities or of losing their jobs. "Russian immigrants simply do not report these crimes," she said. "They have no faith in the authorities, and have no experience with organizations like ours."

This, she said, explains why of the 56 files on sexual harassment that the police opened in 1991, only one involved a new immigrant. Ben-Zvi said that sexual harassment in general is a crime notorious for going unreported, and estimated that only one of every 10 incidents is reported.

Dalit Kaner, head of the Rape Crisis Centre in Haifa, said last year her office received 10 complaints by immigrants of sexual harassment in the workplace. None of these complaints came from the immigrants themselves, but rather from concerned friends and relatives. In such cases, Kaner said, her organization cannot do anything to help.

The instances Kaner related involved a nurse and a waitress, who were both fired because they did not respond favorably to the sexual advances of their bosses. Kaner has heard of cases where immgirants were afraid to look for work, because they feared being sexually exploited by their employers.

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Madrid rules should apply

By
ROBERT RITTER
(First of a series)

At last January's multilateral peace talks in Moscow the decision was taken to establish five working groups to deal with critical regional issues affecting the Middle East. Canada was given the responsibility of "gavelling" the working group on Middle East refugees. All five working groups are scheduled to meet in mid-May in various capitals.

The rationale for creating the multilateral level of negotiations is sound. The goal is to have the multilateral talks complement the bilateral talks between Israel and each of its Arab interlocutors. More precisely, it is hoped that collective attempts to achieve solutions for generic, regional problems will serve as a catalyst for the bilateral negotiations by demonstrating the value of cooperative problem-solving.

Yet even before they began, the multilateral talks bogged down in a series of controversies that undermined their anticipated utility.

Syria and Lebanon boycotted the Moscow talks. The Palestinians delayed their arrival in Moscow in mock protest of Israeli policy in the West Bank and Gaza Strip. What the Palestinians actually wanted was for the co-sponsors, the United States and Russia, to support their demand for a broader delegation which would include Palestinians from outside the territories. This demand deviated from the original understanding which all the participants agreed to at the start of the peace process (Madrid formula).

When the Russians and Americans refused to alter the Madrid formula, the Palestinians refused to participate in the multilateral talks — although they did show up in Moscow to plead their case to the assembled international media.

For its part, Israel participated fully in the Moscow talks. And while expressing scepticism about the amount of actual progress that could be made in the absence of key Arab parties, Israel declared its determination to participate in all of the working groups.

Regrettably, it appears that many of the controversies surrounding the Moscow talks remain and threaten to disrupt next month's scheduled convening of at least some of the working groups.

Even though the Syrians and Lebanese continue to insist that they will have no part of the multilateral process, the working groups can proceed without them. Potentially far more disruptive is the renewed controversy over Palestinian participation. The Palestinians have apparently made their involvement in the working groups contingent upon the dropping of the Madrid formula.

The Palestinians base this demand upon assurances they claim they received at Moscow from James Baker. The story goes that in his desperate eleventh hour attempt to persuade them to participate in the Moscow talks, Baker offered the Palestinians a wider representation in the subsequent working groups. The Palestinians took note of this offer and are now demanding that Baker live up to it. In this regard, they have found an influential ally in the European Community (EC), which will host the working group on regional economic issues in Brussels.

Israel's position on the matter of Palestinian representation has always been and remains a principled and correct one. Israeli officials recognize that agreeing to a broadening of the Palestinian delegation opens the door to direct participation in all aspects of the peace process by the PLO. In addition, Israel's refusal to countenance a broadened Palestinian delegation is based on the sound principle that one does not "change rules in mid-stream." Israel, the Arab states, the Palestinians, and the two co-sponsors began the Middle East peace process last October on the understanding that *all* aspects of the process would be premised on the Madrid formula. For the Americans and Europeans to agree to change the rules of the game simply because the Palestinians demand that they do so is not only wrong in principle, it undermines an already fragile set of rules upon which the peace process is built.

The controversy over Palestinian representation has an important Canadian component. As already noted, Canada will "gavel" the working committee on Middle East refugees. The Palestinians are arguing that any discussion of *their* refugee problem must involve expert witnesses beyond the parameters of representation and geography already agreed upon. Israel has formally opposed such augumentation — both because the incorporation of extra-territorial Palestinians would violate the Madrid formula and because it would narrow the working group's discussion to focus on the Palestinian refugees at the expense of hundreds of thousands of other Middle East refugees (including Kurds and some 800,000 Jews compelled to leave Arab and Muslim lands following Israel's creation in 1948).

It is encouraging to see that Canada has attempted to keep open all doors in the lead-up to the refugee working group meetings. Government officials have gone through a rigorous consultation process both in the Middle East and here in Canada. Meetings were arranged with Canadian academic experts — reflecting a wide spectrum of views on the Arab-Israeli conflict generally and the refugee question in particular. The government has also met with both Jewish and Arab groups to brief them on what has been achieved so far with regard to the refugee question and what can reasonably be expected in the coming months. Michael Bell, the former Canadian ambassador to Israel, travelled extensively throughout the Middle East laying the groundwork for the refugee talks. There is a sense that Canadian officials have come away from these meetings with an understanding that progress toward resolving the multitude of conflicts endemic to the Middle East must be measured in inches rather than miles. From Canada's perspective, the first step will be to find a solution to the question of representation at the working group on refugees that is consistent with the Madrid formula.

Robert Ritter is national executive director of the Canada-Israel Committee.

YOU CAN'T GET THERE FROM HERE

Border Police stop Kach activist Tiran Pollack from entering the Israeli Arab town of Umm el-Fahm on Land Day (March 30). Parades and meetings were held in Arab towns and villages in memory of six Israeli Arabs killed in clashes with security forces in 1976, but there were no violent incidents. [IPPA photo]

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The News In Brief

Million trees lost

JERUSALEM — More than one million trees were destroyed by the succession of freak storms that buffeted Israel this past winter with gale-force winds, blizzards and frigid temperatures.

Whole areas of forest must be cleared and replanted, especially in northern Israel and around Jerusalem, according to the Jewish National Fund, which concluded a survey of the damage last week.

The casualties include thousands of recently planted saplings which simply froze to death.

* * *

Hate crimes bill

WASHINGTON — In an effort to stem the alarming increase in hate crimes, a bill has been introduced in Congress to allow federal judges to increase the penalties for those found guilty of this type of crime.

A hate crime is defined as one "in which the defendant's conduct was motivated by hatred, bias or prejudice based on the actual or perceived race, color, religion, national origin, ethnicity, gender, or sexual orientation of another individual or group of individuals."

* * *

Begin honored

JERUSALEM — Israel's newest superhighway will be named in memory of the late Prime Minister Menachem Begin.

Tel Aviv's recently completed Ayalon route, which bisects the city from north to south, will bear the name of the Israeli leader who died in Tel Aviv on March 9 at the age of 78.

The four-to-six-lane highway has become Tel Aviv's major traffic artery. A suburban commuter railroad is being built to run alongside it.

* * *

Anti-Semitism condemned

BERN — A joint declaration issued here in the names of the Swiss Jewish community and the country's Catholic Bishops Conference declares that "anti-Semitism is a crime against God and humanity," the World Jewish Congress reported.

The Swiss statement was signed by the president of the Jewish community, Michael Kohn, and the chairman of the Swiss Bishops Conference, Joseph Candolfi. Explaining that the statement was an implementation of the 1990 Prague declaration, Kohn said it was issued to mark the 500th anniversary of the expulsion of Jews from Spain and thereby serve as a concrete manifestation of increased understanding between Jews and the Catholic Church.

* * *

Anti-Semitic graffiti

NEW YORK — Some 100 gravestones have been vandalized in a Jewish cemetery in southern Chile, the World Jewish Congress reported.

Among the anti-Semitic graffiti at the cemetery in Temuco, Chile, were slogans referring to the 500th anniversary of the expulsion of Jews from Spain, said Elan Steinberg, executive director of the WJC.

One of the slogans said, "Jews, you were expelled from Spain in 1492. It can happen again."

* * *

Sharansky cleared

JERUSALEM — Former Prisoner of Zion Natan Sharansky felt "no big joy" after hearing on the television news that Russia had cleared him of the spy charges that sent him to prison for nine years.

The Russian attorney-general declared Sharansky innocent of spying for the United States. He was arrested in 1976, and released in 1986 during the ninth year of a 13-year sentence.

"If Russia is trying to clear themselves from the past they inherited, it is really their problem, not mine," Sharansky said.

Sharansky is now entitled to Russian citizenship and 250,000 rubles compensation, or about $250.

* * *

Yiddish performer dies

NEW YORK — Veteran Yiddish comedic actress and singer Molly Picon died April 6 in Lancaster, Penn., at the age of 94.

She had been suffering from Alzheimer's disease for several years, and died in her sleep at the home of her sister, Helen Silverblatt.

With her infectious smile and playful stage presence, the five-foot Picon lit up the stage and screen for most of her life, and was equally at home entertaining in Yiddish and English.

* * *

Bordeaux DA seeks indictments

PARIS — The District Attorney's Office in Bordeaux has asked the Court of Appeals to indict two former officials of the Vichy regime involved in the deportation of Jews during World War II.

Maurice Papon and Rene Bousquet, both 82, would be tried for crimes against humanity, the same charge of which the late former Gestapo chief in Lyon, Klaus Barbie, was convicted.

The court has not set a date for its reply.

Papon was secretary-general of the Vichy administration in the Bordeaux region of southwestern France. He complied with orders from Bousquet, chief of the Vichy police, to arrest and deport the Jews of Bordeaux and the surrounding area.

* * *

Alleged spy seeks haven

SYDNEY, Australia — Arye Ben-Menashe, an Israeli who claims he would be prosecuted if forced to return to Israel, has lost his appeal for refugee status in Australia.

Ben-Menashe, 40, gained notoriety after claiming on national television here last year that he paid a $6.2 million bribe to a political party to use Western Australian port facilities for secret weapons shipments bound for Iran.

Ben-Menashe also said he could corroborate the so-called "October Surprise," the allegation that Republican presidential candidate Ronald Reagan and his running-mate, George Bush, promised arms shipments to Iran in 1980 if it would delay the release of U.S. Embassy personnel held hostage in Teheran until after Reagan's election.

* * *

Delta faces grounding

JERUSALEM — The High Court of Justice on April 9 ordered Prime Minister Yitzhak Shamir to show cause why he will not permit Delta Airlines, one of the largest U.S. carriers, to continue flights to Israel on the Sabbath.

The order was directed to Shamir in his official capacity of minister of labor and welfare. De facto control of the ministry is in the hands of Knesset member Menachem Porush of the Orthodox Agudat Yisrael party.

That was part of the deal Shamir made to persuade Agudah to join his Likud-led coalition government last year. The Torah sages who run the party do not permit its politicians to serve as full members of a secular cabinet.

* * *

Record unemployment claims filed

TEL AVIV — A record 83,000 Israelis filed claims for unemployment compensation last month, a 10 percent rise over the previous month, the National Insurance Institute reported.

That was 32 percent higher than in 1991, when the number of jobless averaged 63,000 monthly.

The unemployment rate currently stands at 11 percent of the work force. But the rate among new immigrants of working age is 36 percent.

* * *

Tel Aviv prostitutes tested

TEL AVIV — Up to 17 percent of the prostitutes in the Tel Aviv area are thought to be HIV positive, according to a study by the city's Wolfson Hospital of the prevelance of AIDS among prostitutes and drug addicts.

Eleven prostitutes are being treated for AIDS at Tel Aviv area hospitals. According to the Wolfson research team, a similar number of prostitutes would prove HIV positive if they came in for testing.

Police sources say there are at least 300 prostitutes in the city.

* * *

Housing starts up in territories

TEL AVIV — The rate of housing starts in the West Bank and Gaza Strip in 1991 was double that in the country as a whole, according to figures released April 5 by the Central Bureau of Statistics.

The bureau said housing starts quadrupled last year, in contrast to a doubling countrywide.

Construction began on 8,110 units in the territories, nearly 10 percent of the 83,350 building starts recorded in the entire country.

Observers noted that 73 percent of last year's housing starts were government-sponsored and were targeted to those regions favored by Housing Minister Ariel Sharon, an outspoken advocate of Jewish settlement in the administered territories.

Na'amat Canada

extends Passover greetings to members, friends and the Jewish communities across Canada.

We celebrate the Festival of Freedom with prayers for freedom for Jews in all lands and for lasting peace and security in Israel.

Rhona Blanshay
National President

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&
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Front Line

COMMENTARY

'Do-gooders' pose threat to Israeli democracy

By
RUTH WISSE

Now that Israeli elections are on the horizon, we will once again hear complaints about American Chassidim who try unfairly to influence their outcome. These complaints will focus on religious leaders in America who instruct their followers in Israel to vote in a solid bloc for a designated party, and ship home Israeli identity cards, with or without their real owners, to swell the religious vote. Naturally, such practices are detrimental to the democratic future of Israel, and they deserve our condemnation.

These kinds of abuses are not new. Like many another religious community, the Jews are habitually afflicted with people-holier-than-thou who skirt the law in the name of serving what they believe is a nobler sacred purpose. Jewish satire of the 19th century unmasked a whole cast of religious characters and rabbinic authorities who were prepared to bend the law for political gains that they claimed were for the greater glory of the Lord.

Whenever devout Jews tamper with the political process we are doubly offended: first, because Jews are so vulnerable that they cannot afford any foul play within the system, especially not now that they have a fledgling democracy of their own to protect; second, because being visibly bound to the ways of God, pious Jews are expected to show exemplary behavior, respect for their fellow creatures, sweetness of spirit. When religious Jews try to outmanoeuvre their fellows, they appear hypocritical as well as sinful.

Ruth R. Wisse

But let's face it: These connivances by religious Jews can do relatively little harm to the Jewish polity when compared with the potential damage from our other cohort of holier-than-thous — their modern counterparts who resort to unfair practices in the name of what they also believe to be a nobler liberal purpose. These do-gooders have also been around since the dawn of the modern age, and their numbers keep swelling from one generation to the next. Rather than work the system from within, as religious Jews are obliged to do, they appeal directly to the non-Jewish political authorities to *impose* their design on their fellow Jews from above.

Remember the Jewish Enlighteners of the 18th century who tried to convince czarist authorities that Russian Jews should be forced to adopt Western-style clothing and to send their children to government schools? Since they had the ear of officials, they found it much easier to persuade the government to impose reforms on the Jews than to wait for the Jews to reform themselves. They were confident that all this pressure would improve the condition of the Jews in an amicable liberal world! Persuaded that their fellow Jews were either too stupid, intransigent, or reactionary to be able to determine the best course of action for themselves, they invited gentile authorities to do it for them.

Just so, some of our modern liberal Jews have decided to take the fate of Israel into their own hands without waiting for the Israeli public and its elected politicians. For some time now, Israeli politicians from opposition parties and their intellectual supporters, unable to win a majority in their own country, have been coming to the United States and Canada to urge that Western leaders force Israeli concessions to the Arabs that their otherwise stupid, intransigent, and reactionary fellow citizens do not yet feel inclined to make.

Why go through the clumsy process of convincing an electorate to do what is in its best interest, if you can use the money and influence of well-placed American Jews to force the Jews' hand? If President George Bush can be persuaded to pressure Israel into yielding territory, stopping settlements, and otherwise accommodating Arab rejectionism, he will surely improve the condition of the Jews in a peace-loving amicable world! Like the devout Chassidim, the devout liberals are also convinced that they are working in the name of a supreme ideal of Peace, only they have the clout and the position to do it so much better.

Israel is a very young and fragile democracy, the only democratic country to have been created and maintained in a perpetual state of siege. Its electoral system, even after the latest improvements, is far from perfect, and most of its citizens are immigrants from non-democratic lands. The incursion of religious politics into party politics perpetuates one kind of abuse, and the custom of collecting party funds from overseas donors perpetuates another.

But the greatest internal threat to the Jewish polity — at least in modern times — has always come from liberals and leftists for whom the mere survival of the Jews is an insufficient goal, and for whom the Jewish communal structure is a clumsy formality to be circumvented. These good people tip off gentile authority, which is grateful for the advice, on how the Jews should be pressured and pinned into doing what they are themselves loathe to do; the liberal benefactors try to undermine rather than to secure the right of the Jews to control their own destiny, because they are so sure they know best what Jewish destiny ought to be.

As the election looms let us at least have the honesty to watch out for those who endanger democracy the most.

HUMOR

Precious manuscript reveals first Jewish newspaper

By
ALLAN GOULD

The dozen or so frequent readers of this column may already be aware of my attempts to find comedy and humor in the Jewish experience.

What a thrill it is, then, to be able to announce discovery of a precious manuscript, dug up just a few metres inside the borders of the Jewish Homeland (Thornhill).

That's right! In spite of what Ecclesiastes said about there being "nothing new under the sun," every now and then intrepid researchers like myself come across rare and previously unknown Jewish manuscripts — such as the one below.

Allan Gould

Without further ado — and just in time for Passover, that important Jewish holiday when every member of our faith, regardless of his or her religious affiliation and beliefs, chooses to voluntarily eat prunes for eight days — let me share with you my quite astounding archeological discovery: the only known copy of the actual newspaper which the Jews published during wanderings in the desert. (With thanks to my bright, over-educated Jewish children, Judah and Elisheva, for translating it from the Hebrew. Personally, I had difficulty figuring out Aaron the High Priest's signature.)

THE EXODUS ENQUIRER

In this first issue of what I hope will be very few — especially if my brother Moses finally figures out which direction Canaan is — I want to provide news and views for the 600,000+ Jewish men out here in the desert, and keep all of you up-to-date on what's happening. (Oh, yes: You can show this paper to your wives and servants too, if you want.) This is, after all, an extraordinary situation we all find ourselves in; people don't get liberated from bondage just any day, you know, And especially by the Creator of the Universe.

I realize that a lot of you find it difficult, wandering through the desert like this. Which is why, in this first issue of *The Exodus Enquirer* — which I wanted to call Ask Aaron, but my wife thought that was a bit egotistical — I'll mainly try to answer as many of your questions as possible. Just before I do, though, one important thought: We Jews are making History here, and I have a gut feeling that what we're going through will be remembered for a long time to come. So chin up, cheer up, and keep those cards and letters coming in.

Aaron, the High Priest,
as well as Moses's brother,
and don't you forget it.

Today's Weather: During the day, Cloud. At night, Fire.

Lucky Lottery Number: 613

Dear Aaron:

That Golden Calf thing: I'm really sorry about it, and I just wanted to put it into writing. It was a dumb, stupid move, and I think that everyone feels as terrible as I do.

— Murray, Tribe of Dan

Dear Murray:

Apologies won't help. We're all in Big Trouble, and we certainly should have known better. I mean, just think about it — my brother comes down from the mountain with these commandments in his hands, and we're busy down here, breaking half of them. It was a real shanda and charpa, that's all I can say. My advice to you is, follow the rest of the mitzvot as we receive them, and hope for the best.

— Aaron the High Priest

Dear Aaron:

You won't believe this, but my parents and me left Egypt in such a rush, our bread didn't even have time to rise. What do we do with this stuff? It sure doesn't look edible!

— Jason, Tribe of Isaachar

Dear Jason:

We had the same problem. My kids toss it around for fun; I know other Levites who use it to swat flies. Just file it under "U" for Unleaven, and I'll get back to you.

— Aaron the High Priest

Dear Aaron,

I'm mortified to write this, but I can't seem to remember who those evil guys are, who keep attacking us. What's their name again?

— Herb, Tribe of Benjamin

Dear Herb,

Amalek. And don't you forget it.

— Aaron the High Priest

Dear Aaron,

I really miss the great food of Egypt. You know, the cucumbers and good stuff like that. I also don't like being out here in the desert, and am sick and tired of being told what to do by this Moses guy. How can I catch the next camel back?

— Korach, and I won't say which tribe I won't say "dear" Korach.

People like you make me want to hurl. The Creator of the Universe takes us out of Egypt, delivers us from slavery, gives us fabulous Laws to live by, and all you can do is dream about the so-called Good Old Days. Have you forgotten so soon their killing of our First Born, our forced labor, building their idiotic pyramids? *Gai in dreard.*

Dear Aaron,

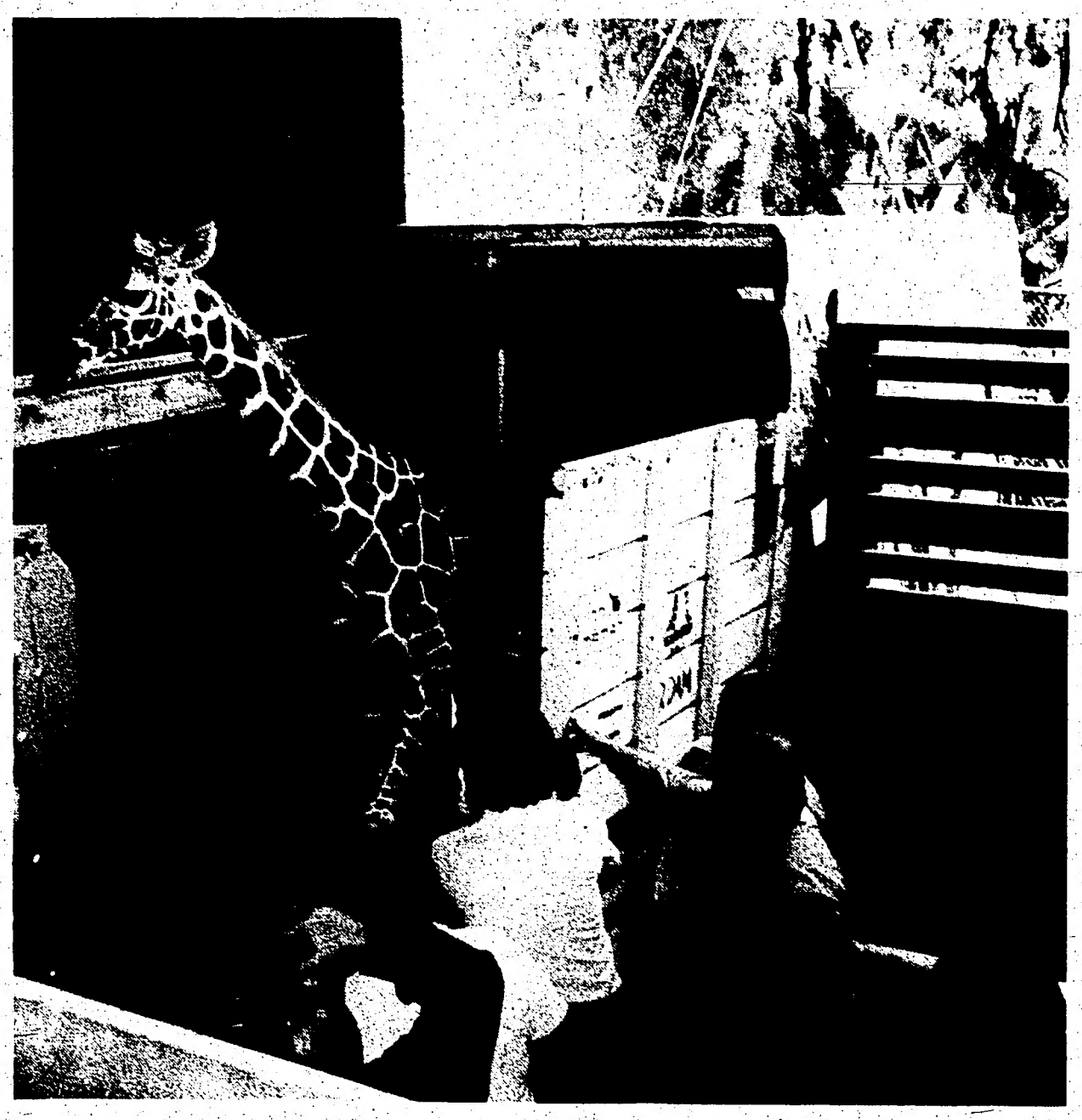
Manna, quail. Quail, manna. Manna, quail. Give me a break.

— Irving, Tribe of Judah

Dear Irving,

My brother Moshe is right: You really are a thankless, difficult, down-right impossible people. Haven't you even realized yet that the manna will taste like anything you want it to taste like? And for the next few weeks or months, until we're told otherwise by the Creator, I'm told that you can even make believe that your manna tastes like lobster and spare ribs. In the meantime, quit your kvetching, already. The Egyptians drowned at the Red Sea, you're free from slavery, and you complain about the FOOD??? No, you give me a break!

— Aaron the High Priest



SPECIAL TREATMENT

Denisa the giraffe is unloaded from her specially constructed container at the Ramat Gan Safari Park following her flight from Roterdam. At 3.5 metres high she required special treatment by El Al.

Editorial/Letters

The Canadian Jewish news

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The joyous season

Among the many motifs which are celebrated on Passover, three stand out as emblematic of the true meaning of the festival.

First, the slave experience in Egypt, which looms so large in the Haggadah re-telling of the Exodus, teaches that humble beginnings need not inhibit the spiritual and political growth of a nation.

Servitude in Egypt, however degrading and punishing, did not disappear from the annals of Jewish history. On the contrary, it became the badge of honor and the reminder par excellence of the potential which resides in all nations to free themselves from all forms of slavery.

Second, the redemption from bondage, as the Torah clearly indicates, was not designed merely to create another political entity in the Middle East but rather to fashion a nation dedicated to religious truths.

The lesson to be learned from the Passover story is that political revolutions which are based only on the prospects of material rewards can never maintain a critical velocity. Authentic spiritual ends must accompany political agendas if there is to be any hope for true freedom.

The third major motif of Passover has been astutely identified by Stephen Wylen in his book *Settings of Silver* (Paulist Press), where he describes the Passover holiday as a unique occasion for Jews to identify themselves.

In addition to the legal, religious and national definitions by which a Jew identifies himself, Passover provides, through the Haggadah recitation, a unique avenue of identification with the Jewish past — and present.

During the Seder, participants are involved not only in a recapitulation of the Exodus drama but of a re-enactment of the travail experienced by their ancestors. Thus each individual on Passover is enjoined to look upon him or herself as having participated in the great redemptive events in Egypt.

On Passover therefore a Jew has the opportunity to identify with the historical experience of the Jewish people in its misery and in its grandeur. This might be described "as a sort of internal conversion, an inner spiritual experience of God's redeeming power achieved through the sacred ritual of the Seder."

Hag kasher v'sameach

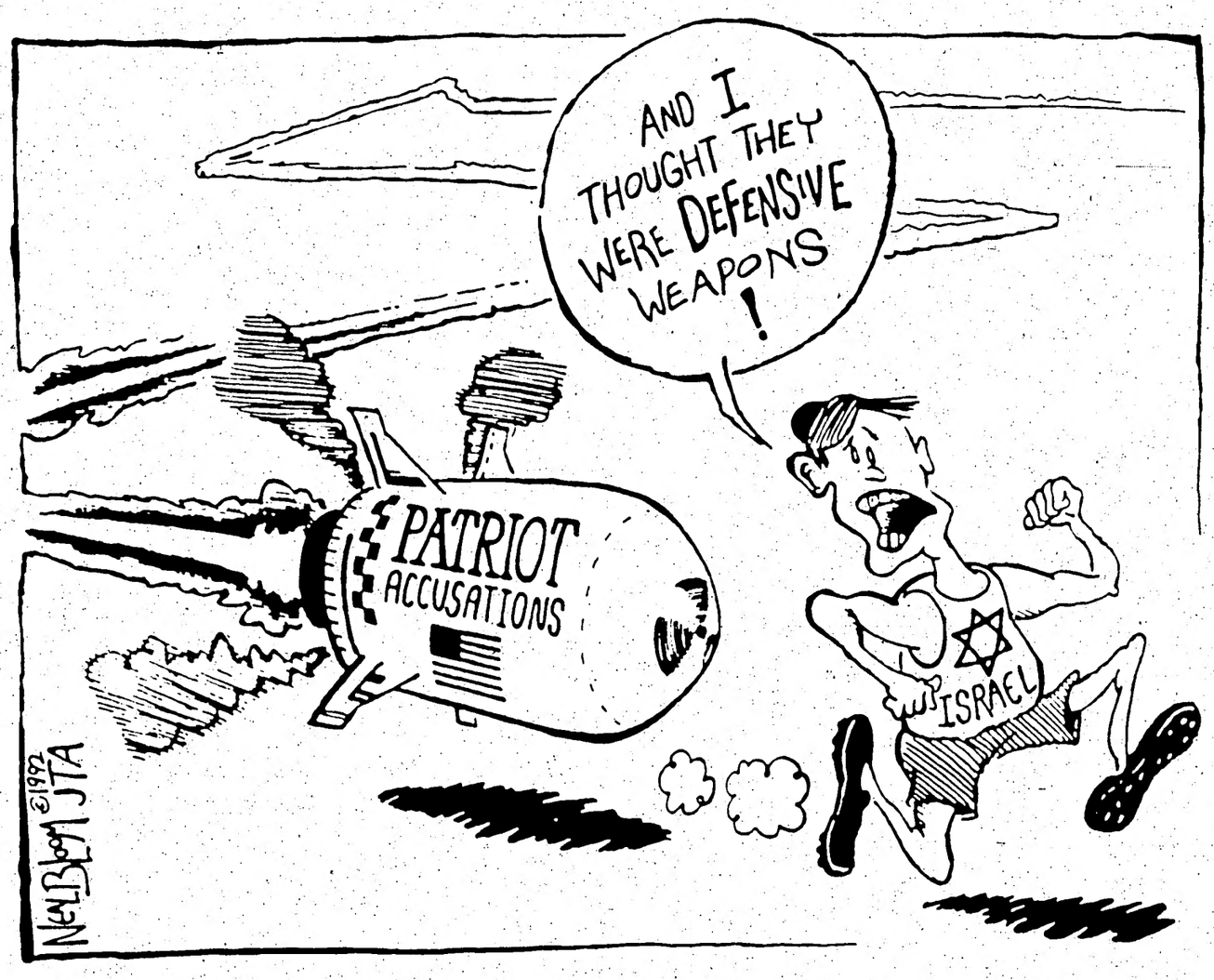
Tourist attraction?

One sunny Shabbat morning, congregants emerging from services at a large synagogue on the northern reaches of Toronto were somewhat nonplussed to find a tourist bus parked beside the shul. On learning that the group, from a Christian church in a small Ontario town, had inadvertently arrived on Saturday rather than Sunday for a pre-arranged visit, members of the congregation volunteered to lead an impromptu tour of the building.

This incident came to mind with the news that the Eaton Centre in downtown Toronto has made application to be considered a tourist attraction, in order to be permitted to open for business on Sunday, the day Ontario's powers-that-be have mandated as the common "pause day" for *all* citizens, regardless of their individual beliefs or preferences. Now if only this synagogue's status as a bona fide tourist attraction were to be officially recognized, stores within a 2-kilometre radius of the shul might, under the convoluted provisions of the present law, be permitted to open on Sundays. As a matter of fact, the entire length of Toronto's Bathurst Street corridor, from downtown to the northern suburbs, is rich in sites of historical and cultural interest — if the Eaton Centre has trouble with its tourist designation, perhaps it should check to see if it is within the 2-kilometre limit of two historic downtown shuls.

While it is tempting to fantasize about creative ways to get around an unjust law, the fact remains — Ontario's Sunday shopping law *is* unjust. Moreover, it is uneconomic, unworkable, and absurd. Attempts to clothe it in the respectability of a "common" pause day only emphasize the repugnance of a secular authority taking unto itself the right to tell its citizens what day they must choose to pause. The fundamental hypocrisy of the government's position was demonstrated by the exemption given for the Sundays before Christmas. No such consideration has been given to those of other faiths who must prepare for *their* holidays.

The Premier of Ontario has recently hinted that he is considering changing the law because of the devastating effect it has had on business, especially in border towns — at least one of which attempted to declare its entire municipality a tourist area. Perhaps economic necessity will accomplish what appeals to fairness and equity have been unable to achieve.



Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

WRONG BUT GUTSY

Re article by David Lazarus on Mordecai Richler *(CJN*, April 2).

Richler has it wrong, wrong, wrong in trying to portray present-day Quebec as any more racist, intolerant or anti-Semitic than any Canadian province.

(But) Richler has the guts to criticize Bourassa on Bill 178. He says Bourassa lied in his election campaign.

If the Jewish community in Montreal was more vocal in the past, perhaps more of us would not be living in Toronto.

Aaron Lipsin
Toronto

* * *

HURRAH FOR RICHLER

After reading the Richler exclusive interview, my closet optimism is fuelled by his courage to speak his clear-eyed truth, however uncouth. I believe Quebec officially separated from Canada when they outlawed non-French signs.

As a Canadian Jew, I identify strongly with Richler's individuality. My experience with anti-Semitism is broad and I'm proud to say I've experienced it in almost every province.

Furthermore, I truly believe Jews are the chosen people; chosen to be persecuted 'til the end of time and maybe after. Liars will always need scapegoats.

Mendelson Joe
Toronto

* * *

MOVIE WAS BAD CHOICE

The South Y's recent Just in Jest program (March 22-28) was an attempt at having a comedy festival, but its choice of screening the movie *Where's Poppa* was appalling.

I was especially horrified by a scene where a man is being forced to commit a rape, but then gets excited, and freely commits the rape. The victim turns out to be a gay male undercover cop, who later sends roses to the rapist. Furthermore, the rapist's domineering, yet confused, old Jewish mother is shoved into a nursing home by her second son, who is fed up with her.

This so-called "comedy" of the 1970s is degrading to rape victims, the elderly, and gays. If it had a grain of acceptability when it came out, this movie is certainly politically incorrect today.

The Y easily could have better represented Jewish comedy, given all the quality Jewish films out there, and it could be more socially and politically sensitive.

Richard Bassett
Toronto

* * *

GLEE FOR ANTI-SEMITES

The letter of the Jewish Women's Committee To End The Occupation in the West Bank and Gaza — Montreal chapter was just another chapter in the meddling into Israeli affairs by people who have never experienced war and its consequences.

For their information, and in spite of much misinformation handed out by the media, the West Bank and Gaza Strip is conquered territory. Israel did not start the war. In the heat of battle and in pursuit of the enemy, territory was acquired or I should say conquered, namely the West Bank and the Gaza Strip.

Had these women served in the forces of Israel, perhaps they would have an insight into war.

Being a proud Jew and a member of the Jewish community, I object most strenuously to the fact that this letter was even published.

As Jews not living in Israel, let us not condemn Israel, especially in the media, where anti-Semites are gleeful of the disharmony in the Jewish community.

Ken Rosenblatt
Montreal

* * *

A MILITARY TARGET

At midnight Feb. 15, Arabs attacked an Israeli Army base and the Jewish Israeli press blared "Terrorist Attack." The image drawn clearly elicits our sympathy: Arab terrorists kill new Jewish immigrants. That image is dead wrong. Although no consolation to a weeping mother, the three Russian olim killed that night were not helpless civilians cut down by terrorists but rather armed soldiers killed in an Arab military operation.

This distinction is not mere semantics — it is crucial to the protection of the rights of the individuals. A civilian, as a protected individual, is not a legitimate target for a military strike. A soldier is. A terrorist, by definition, is someone who violates an individual's rights and deliberately blurs the line between innocent civilians and soldiers.

When I don my uniform in the morning I am asserting, as an individual, my commitment to the State. This commitment is given freely but, once given, my rights as an individual are curtailed. I no longer represent only myself but rather I have become an extension of the State — and thus a legitimate target for my enemies.

The Nahal 80 training base was clearly a legitimate target for our Arab enemies. The tragedy of our soldiers' deaths is not less for this and we should be rightfully angry. The military failure, however, is ours, and we must take care to prevent its recurrence.

Haskell Nussbaum
Jerusalem
Corporal, Golani Brigade

* * *

WHAT BEGIN DID

In most of the eulogies for the late Menachem Begin attention is focused on his political and social accomplishments, e.g. the peace treaty with Egypt, his admission of Sefardim to government power. But there was a contribution which Begin made more than any other prime minister of Israel to the generation of our fathers, and also to us. Anyone with a historical sense of our immediate past will recognize it.

Begin exhibited pride in a past glory that had been trampled upon and was now being restored. It will take great leadership to do that again!

Rabbi Solomon J. Spiro
Laval, Que.

Opinion

Have a joyous holiday despite Baker

By
J.B. SALSBERG

My beloved readers: It is that wonderful, exhilarating time of year again; it is Pesach time, the most joyous occasion in the Jewish calendar.

So, let's make one big bundle of our personal, communal and global concerns that trouble us, put them out of mind and out of sight with the rest of our "chometz" (leavened bread) for the week of Pesach and celebrate our people's liberation from Egyptian slavery.

Yes, at the seder table we also recall the many occasions when our enemies tried to destroy us — from Haman to Hitler — and all the little Hamans and Hitlers throughout the ages who persecuted us and who plotted our total destruction, but we survived — though often paying a colossal price, in life and freedom, for that survival.

It is, therefore, quite proper to proclaim at the seder that once we were slaves and now we are free people; even though our freedom is still restricted in many parts of the world . . .

Our alertness to the danger of anti-Semitism and, what is now called "Jew-baiting" in high places, requires, at least, full and immediate exposure of such incidents and their perpetrators.

J.B. Salsberg

The most prominent and most vulgar practitioner of such inexcusable behavior in my opinion, is none other than the present U.S. secretary of state (the equivalent of foreign minister in other governments), Mr. James Baker.

Believe me that I derive no satisfaction from engaging in this unpleasant task. But the subject matter is too serious not to be acknowledged and considered.

The April issue of the *Jerusalem Report* serves a useful purpose by revealing the whole sordid affair.

It seems that U.S. Secretary of State Baker, was displeased with Israel's policy of settling newly-arrived Russian Jewish immigrants in new housing developments that, according to some, actually extended Israel's yet unsettled borders. Israel, on the other hand, considers the area of the new housing project as an historical part of the Jewish homeland. Israel's present minister of housing is the well-known former Israeli general Ariel Sharon.

The whole affair is too complicated to deal with hurriedly in a column. Suffice to say that when Sharon was in New York, a little while back, he was to meet with U.S. Housing Secretary Jack Kemp in Washington. When Baker heard of it, he stormed and asked that the Kemp meeting with Sharon be cancelled.

According to the *Jerusalem Post:* "Kemp said he told Baker, 'Now wait a minute. This is Jack Kemp you're talking to. At the very least, you're going to need to campaign for the Jewish vote in 1992' or something to that effect."

At that point, according to sources, Baker said: "F--- the Jews. They never voted for us anyway."

Enough of this poisonous garbage, no?

But, to my mind, it has to be told. It has to be known. Yes, and it has to be fought.

However, I'm in a slight dilemma. Who am I to offer the proud, well-organized and influential American Jewish community a guide and timetable for political action in their country? But it also says that Jews are responsible for each other . . .

So, let's dismiss all such troubling issues from our minds now that we are on the threshold of Pesach, when we celebrated our liberation from Egyptian slavery and our entry unto the world stage as a nation, as a spiritual and cultural entity that exercised enormous influence for millennia in decisive areas of the world.

So: Set the tables for the traditional seder!

Let families gather to recall, to remember and to resolve to continue to the end of time.

A happy Pesach to all of you!

P.S. Remember: the seder is not for kneidlach, matzoh-balls, but for the re-enactment of the exodus from Egypt and it is focused on the children at the seder table.

CJC Plenary important for all Jews

By
RABBI W. GUNTHER PLAUT

It's that time of year again. The assembly of delegates to the triennial sessions of the Canadian Jewish Congress, will take place this year, in Toronto, from May 20-24. Now I know that many readers never attend such meetings (or perhaps very few meetings altogether), but at least they should know why thousands of people across the country look to this assembly with special attention and anticipation.

To be sure, the Plenary has changed in importance and character over the years, which is no surprise. After all, Canadian Jewry has changed in composition (fewer young people; more elders; more Sephardim) and demographics (Montreal has given way to Toronto as the centre and the West has increased in importance).

In the days when I first came to Canada, a little over 30 years ago, the CJC Plenary was indeed "the parliament of Canadian Jewry." It is no longer, at least not in the same sense. For a considerable power shift has taken place, whereby many of the crucial decisions are being made by local federations and by their own joint "parliament," the National Budgeting Conference.

Nonetheless, a crucial role has remained for Congress. It remains the only opportunity for all Jews — from the grassroots to the top, from the smallest communities in the Atlantic provinces, from central Saskatchewan to the metropolitan centres, to come together, to speak and listen, to argue and plan. Their common concern will be the present state and the future of Canadian and world Jewry.

Rabbi Plaut

In other words, the CJC Plenary presents a particularly Canadian image: for we are one of the very few communities across the world who still share a common national organization with a regular national assembly. The people who will come to the Plenary as delegates will represent local, regional and national organizations, who in themselves consist of persons who were elected by their constituencies at one time or another — and in Toronto they will not only sit together to listen and talk but also to elect their new officers for the triennial cycle by secret ballot. In this respect, the Plenary remains a remarkable institution, and its image deserves to be burnished every three years.

To highlight the importance of the gathering, the World Jewish Congress, under the leadership of its president Edgar Bronfman, will hold its executive meeting at the same time and its leadership will participate in the Plenary. In addition, a galaxy of political leaders including federal ministers Barbara McDougall and Gerry Weiner and Bob Rae will address us, as will representatives of Israel's government.

Five major themes will speak to our concerns:

- Theme one: Jewish Continuity: Does North American Jewry Have a Future?
- Theme two: Israel and a Changing World: Canadian foreign policy; the challenges facing Israel.
- Theme three: Canadian Jewry and National Unity: the role of government; the question of separation and the special challenge for Quebec Jewry.
- Theme four: Oppressed Jewry: The Canadian Response: special report on Syrian Jewry and other Middle East hostages.
- Theme five: Never again: Issues of Anti-Semitism, Racism, and War Criminals.

In addition there will be two commemorative themes: The 25th anniversary of the Six Day War and the expulsion of the Jews from Spain in 1492 and their rebirth in the land from which they were once expelled (the Canadian Sephardi federation is a constituent member of Congress).

Canadian Jewish Congress was founded in 1919 and in that period has had twelve presidents. The first three served for long terms: Lyon Cohen from 1919-1934; S. W. Jacobs from 1934-1939; and Samuel Bronfman from 1939-1962. These were followed by Michael Garber, Monroe Abbey, Saul Kanee, Sidney M. Harris, W. Gunther Plaut, Irwin Cotler, Milton Harris, Dorothy Reitman, and the current outgoing president, Les Scheininger.

At this writing there are two declared candidates for president, and other posts too are contested. Of course, what is at stake at the Plenary is more than the choice of particular personalities. It is also an opportunity to enhance the vision of a community in Canada which feels connected to its roots and has a vision of the future.

Incidentally, observers are welcome to the sessions as are the delegates. See you at the Plenary!

Seder styles offer different pleasures

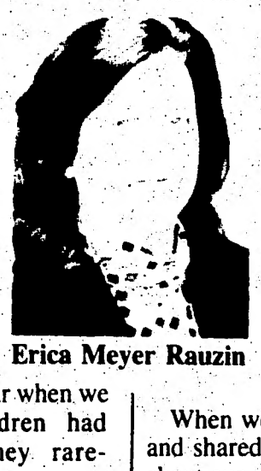
By
ERICA MEYER RAUZIN

No matter how early I begin Passover preparations, it is always too late. Even if I quit buying chametz sometime around Chanukah, I still end up with cartons of cereal, spagetti and assorted multigrains minutes before Pesach begins.

The kids and I spent last week out of town, visiting relatives. My husband reigned over our house in a solitary splendor; his only responsibilities were to feed the dog and eat as much chametz as possible. I hoped to come home and find nothing left but a few cans of peas. No such luck. Most of the time we were away, he ate at his mother's.

I tend to complain about the work involved in getting ready for Passover, but my husband knows I'm not actually ready to give up. Among other things, Passover is the most acceptable excuse ever coined for acquisition of new china, silver, salt shakers and candlesticks. "We need it for holiday," is an indisputable explanation of the credit card.

So far, my proclamations that I'm going to lock the house over Pesach and move into a kosher hotel, lock, stock and Haggadahs are only threats. Let's see how this year goes. Let's see how much matzah brei, how many matzah balls, matzah pizza and matzah sandwiches the kids can eat before they start sneaking the extra charoset to the dog and going out for meals.



Erica Meyer Rauzin

This year we're having a very small seder, first night, and a very big one, second night.

First night, it'll be just us and our two daughters, ages 8 and 5. We started having a little family seder last year when we realized that although our children had a great time at the seders, they rarely really understand exactly what was going on. The drama and meaning of the Passover story passed by them amidst adult readings, books with no pictures, and multiple delightful distractions. They loved asking and answering certain limited questions and searching for the afikomen, but the "why" of Passover was lost. We made a change because we felt our children weren't getting a personal sense of Passover. As with so much else in the '90s, we decided to downscale.

I make a full menu of Passover goodies for our intimate seder, but everything else is smaller. We use Haggadahs made for kids, with pictures and clear text. My husband adds bits from the adult Haggadah, but we try to focus on giving the girls (our 2-year-old son can't yet sit still for more than six or seven seconds straight) the Passover story in a contained way: individual parents sharing with individual children.

When we first switched, we sought intimacy and shared celebration. We had some fantasies about our children sitting raptly, quietly involved in the story. Naturally, we weren't surprised to discover that a children's seder includes substantial chaos, distraction and interruption. Such an event must be geared to a short, hungry attention span. Nevertheless, our first household seder was special and we plan to repeat it.

Our second night seders — family and friends night — are also special in their own, bustling way. Last year, I think we ended up with 30 people, but who's counting. With a crowd, the preliminaries take on their own life. My dining room can barely hold eight people, so seder is a living room affair. We take out the furniture (which does not benefit from being stacked in the playroom) and fill the room with rented tables. My husband works on content, and cost. I work on everything else: cooking (or buying) the food, setting the stage, and worrying. Mainly, I am chairman of worrying.

But when everyone arrives, and the candles are lit, and the silver is gleaming, and the story begins, the fretting is worthwhile. A certain sense of history settles in as if each family present is evoking its own memory-seders, successions of years of dinners, of stories told at the tables of grandparents long departed. As the familiar tale unfolds and the blessings are made, I wonder what my kids will remember. I wonder if that isn't the main point of all we do, and of how we do it: the eternity of Moses passed along one child at a time.

A happy Passover to all our readers

Features

Kropp broke new ground

By
SHELDON KIRSHNER

"I was a sort of new phenomenon," mused Dr. Benjamin Kropp. "I was breaking new ground in a rather restricted field."

It was 1938 when Dr. Kropp was thrust into a role that would place him on the cutting edge of social change in Canada.

Now a frail 93, Dr. Kropp was the first Jewish professor to receive full tenure at Queen's University and, therefore, one of the first Jewish academics in Canada to be accorded that honor.

"Yes, I was in fact a pioneer," he acknowledged in reply to a question.

When Dr. Kropp, a Harvard graduate, was hired by the department of anatomy within the faculty of medicine, Queen's University in Kingston was still very much of a conservative, backward-looking institution.

One of Canada's finest universities, Queen's was established by Presbyterians in 1841 to provide students with an education "in the principles of the Christian religion." A clause in its royal charter enjoined its trustees to "satisfy themselves of the Christian character of those appointed to the teaching staff."

Until Dr. Kropp's arrival, no Jew had ever been granted tenure. Queen's had employed Jews, but only on a temporary basis. In a country where discriminatory employment practices were scandalously rife, this was not too surprising.

The son of East European Jews who had settled in Boston, he knew the odds were against him when he was invited by Queen's for a job interview. Realizing this, he took the bull by the horns.

"I made it perfectly clear to the principal that I was Jewish. I did not downplay it. If they were going to appoint me, they had to do so with that knowledge in mind. I knew Queen's was a staunch Presbyterian university. I didn't want any surprises."

Queen's, he added, effectively changed its policy by hiring him. "The university realized that if it hewed to its narrow path, it would fast become an academic backwater. They had to expand, broaden."

With Dr. Kropp's appointment, Queen's never looked back. Shortly afterward, the mathematician Israel Halperin (now professor emeritus at the University of Toronto) joined Queen's, and he was followed by other Jews.

In his early years at Queen's, Dr. Kropp sensed an undercurrent of anti-Semitism on the part of some of his colleagues. "There were anti-Semites on faculty, and in subtle ways they made it clear that I was an inferior person," he recalled on a cold, rain-swept day recently. "But the number who were overtly anti-Jewish you could count on the fingers of your hand."

At Harvard, he had encountered "centres of xenophobia and anti-Semitism." Consequently, he was not entirely surprised by the bigots who surfaced in Queen's.

(By contrast, Israel Halperin encountered no problems. "I did not run into any anti-Semitic attitudes, getting into Queen's or while I was there. None whatsoever.")

Although Kingston had a small Jewish community in the late 1930s, Queen's was insulated from it. "Most people here didn't know what a Jew looked like," he said.

Dr. Benjamin Kropp (Susan Jackson photo)

Nevertheless, some of Dr. Kropp's colleagues were helpful, particularly a converted British Jew. "He was a very nice chap, although we kept away from the question of religion." Dr. Kropp, too, received encouragement from a Dr. Sinclair, the father of Queen's current dean of medicine, Dr. Duncan Sinclair. The dean of the medical faculty in 1938, he said, behaved "just correctly."

When Dr. Kropp arrived in Kingston, he was married and had one child, and the local Jewish community consisted of about 25 families centred around Beth Israel synagogue. He was a pillar of Beth Israel, serving as its secretary and treasurer. "I gave a substantial amount of my time to the congregation."

Dr. Kropp's father, a pigment grinder by trade, left Lithuania in the late 1890s to make a better life for his family. Aghast by the appalling slums he found in Glasgow, Scotland, he immigrated to the United States, landing at Ellis Island in New York City before moving on to Boston.

In time, he became a painter of friezes. "He once decorated the pillars of a synagogue in Boston, and to my child's eye, it was one of the most amazing things in the world. He seemed like a genius. Today, with that kind of talent, he could have gone further."

Despite his talents, Dr. Kropp's father could hardly make ends meet. "He was a poor man all his life; a good man but a perfectly rotten businessman. We never starved, though we never had very much."

Dr. Kropp was one of five children, three older sisters and a younger brother, all of whom he has survived. As a youth, he was intrigued by the medical sciences, and this is what he pursued at Harvard, where he took his undergraduate and postgraduate degrees.

"My course in life was set, as it were."

Looking back, Dr. Kropp said the highlight of his career was his development of an apparatus which enabled researchers like himself to cut consecutive bone slices for microscopic study. "That gave me a good deal of satisfaction."

He and his wife, Laurel, have been married for 57 years. They have four daughters — a professor of linguistics at the University of Ghana, a teacher in a Boston private school, a University of Toronto professor of English literature. The fourth daughter, a graduate of Smith College, has lived at home since a terrible car accident in Mexico during her honeymoon.

Vigorous no longer, Dr. Kropp regrets he is not in good health. But his mind is clear and lucid, and he carries on a regular correspondence with friends. "I try to keep as mentally active as possible," he said.

Dr. Kropp is fully cognizant that he was a catalyst for change at Queen's. But 54 years ago, fresh from Harvard and dreading the reception he might receive from its Waspish establishment, he was not so sure that Queen's would bend.

"I feared it would not happen, but I'm pleased to say I was wrong."

Baptist minister heads new movement

By
TOM TUGEND

A Baptist minister who acknowledges an anti-Semitic past has taken a leading role in a new movement among Christian clergy to teach their congregants of the horrors of the Holocaust and the evil of anti-Semitism.

The Rev. Robert L. Hymers Jr. joined nearly 200 Southern California members of the clergy in a meeting recently of the newly formed Committee of Concerned Christians in Los Angeles. The participants pledged themselves to give at least one sermon a year on the Holocaust and anti-Semitism.

In August 1988, Hymers led protest rallies against the movie *The Last Temptation of Christ*, which he and other evangelical Christians denounced as blasphemous. His chief targets were Lew Wasserman and other Jewish film executives at MCA and Universal Pictures, distributors of the movie.

"These Jewish producers with a lot of money are taking a swipe at our religion," Hymers had said during a demonstration in front of Wasserman's home during that period. At the same rally, Hymers orchestrated a bit of street theatre in which a character made up as Wasserman lashed a fallen "Jesus Christ" bearing a large cross.

Hymers' inflammatory behavior and rhetoric was widely denounced by Jewish defence agencies at the time, and a contrite Hymers agreed with his critics during an interview.

"I made a terrible mistake. What I did was wrong and I apologize for it," said Hymers, who is pastor of the Fundamentalist Baptist Tabernacle of Hope in downtown Los Angeles.

"Looking back, I don't know how I could have done it," he said.

Although acknowledging that he still does not approve of the controversial film, he said, "I shouldn't have brought in the word 'Jewish.' That was like pouring oil on a fire."

The Committee of Concerned Christians is the outgrowth of a one-man campaign by Ben Friedman, a 67-year-old real estate agent and businessman. A native New Yorker who has lived most of his life in Houston and moved to the Los Angeles area four years ago, Friedman said he has spent 25 years studying Christianity and befriending Christian ministers.

Last June, he sent letters to members of the clergy of all Christian denominations in Southern California, suggesting the idea of an annual sermon on the Holocaust.

More than 400 responded, Friedman said, and a few months ago he met with 18 ministers to lay the groundwork for the group. One was Hymers, who told Friedman about his earlier "Last Temptation" campaign and offered to leave if Friedman wished.

Instead, said Friedman, "Hymers has become my right hand."

Friedman now plans to extend his campaign across the country. "My goal is to have a sermon on the Holocaust and anti-Semitism at 10,000 churches in the United States every year — forever.

"If there had been something like this in Germany before the war," he said, "there wouldn't have been a Holocaust." *(JTA)*

The Jewish World

By
SHELDON KIRSHNER

Patrick Buchanan has conceded defeat in his bid to wrest the Republican party nomination from the incumbent, U.S. President George Bush. As Buchanan put it recently, "He appears to be headed for the nomination and only celestial intervention could interrupt that process."

Buchanan's virtual withdrawal from the race comes as a great relief to American Jews, given his views of the past few years.

He has described Congress as "Israeli-occupied territory," insinuated that only Israel's defence ministry and its "amen corner in the United States" (U.S. Jewry) were "beating the drums" for American military involvement in the Gulf War, termed Israel a "strategic albatross draped around the neck of the United States," and defended alleged war criminal John Demjanjuk.

Although Buchanan has been knocked out of contention by a string of primary setbacks, he cannot as yet be written off. No one, after all, seriously expected him to unseat Bush.

Tapping into a vein of widespread public discontent and resentment with the recessionary state of the U.S. economy, the soaring crime rate, the rising welfare rolls and the business-as-usual attitude in Washington, Buchanan shocked the White House by winning 39 percent of the vote in the Feb. 18 New Hampshire primary.

In subsequent primaries, he was unable to match this feat. Yet in variegated states like Georgia, Florida, Rhode Island and Illinois, Buchanan won the allegiance of from 25 percent to 36 percent of the electorate.

As a result of his showing, Buchanan — a glib promoter of an America First brand of populism which smacks of pre-World War II isolationism and nativism — has raised the possibility of running as a third party candidate in the 1996 election. Historically, such candidates do not fare well. In 1968, George Wallace won 13 per cent of the popular vote. Twelve years later, John Anderson garnered six percent.

A third party candidate?

Nevertheless, Buchanan remains a source of considerable anxiety in Jewish circles: he is raising concerns that his opinions on Jews and Israel are being legitimized; he has stolen David Duke's thunder.

And all this at a time when hate crimes in the United States have reached record levels. In its annual report, the Southern Poverty Law Center in Montgomery, Alabama, disclosed that hate-motivated slayings and assaults in 1991 increased sharply while vandalism aimed at Jews and blacks tripled. The report added: "Hate violence — buoyed by hard economic times, heightened racial tensions and a troubling intolerance for diversity in American society — is increasing significantly nation-wide."

Menachem Rosensaft, the founding chairman of the International Network of Children of Jewish Holocaust Survivors, says that Buchanan's showing means that "a large proportion of the population is prepared to support an avowedly anti-Semitic candidate with fascist tendencies for economic reasons."

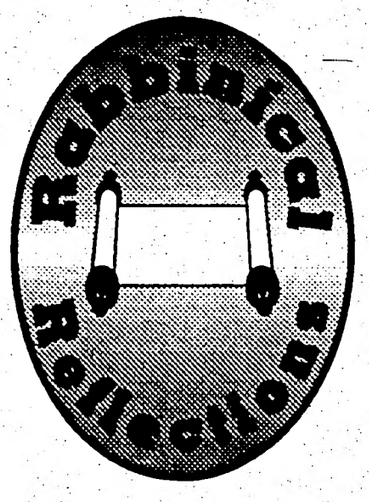
Alan Dershowitz, the Harvard law professor, claims that "the Buchanan phenomenon is the most dangerous manifestation of American anti-Semitism since World War II."

Matthew Brooks, executive director of the National Jewish Coalition, contends that Buchanan is a greater threat to the Jewish community than Duke because of his legitimacy as a mainstream politician.

While Buchanan has denounced Duke, compared anti-Semitism with pornography, rejected charges of being anti-Jewish and declared he does not welcome supporters who vote "out of hatred of any group," his candidacy has been embraced by many white supremacists and neo-Nazis.

According to Leonard Zeskind of the Center for Democratic Renewal, Buchanan has "catalyzed" an existing racist movement, in which race, ethnicity, nativism and nationalism "play a greater role than the anti-communism of the past."

Lest you think Zeskin is exaggerating, consider the words of racist publisher Ed Fields. In a recent edition of *The Truth at Last*, he wrote that Buchanan "could well become the leader who eventually leads the struggle to save America from Zionist domination."



By
RABBI AARON LEVINE

Pesach — *Zman Cheiruteinu* — the Time of our Freedom. How much ink has been penned by religious leaders, legislators, nationalists, poets, songwriters, and others for freedom and liberty! How much blood has been spilled, how many lives sacrificed on the altar of freedom! The very word is hypnotic, full of hope, dreams, song, and meaning for all Mankind.

How ironic, that much of our "freedom" is the very embodiment of "slavery" itself. How incredible, that most of the freedom the world seeks, is the very burial ground of true freedom.

Even noble ideas such as freedom of speech, the press, morality can sometimes lead to anarchy, licentiousness, unaccountability, in a word — *hefkerut*. How do we explain this; what does Pesach, the Festival of Freedom, teach us about *true* freedom?

The non-Torah concept of freedom means to be free from the control of others or other arbitrary powers, to be totally independent of them, totally under one's own domain. But the cruelest master can be the self; the greatest enslavement can be to oneself. Man is comprised of body and soul, of evil and good inclinations. If the soul and spirit rule; if what is noble and pure is thought, striving, and deed, is supreme; then man is truly free to soar to celestial heights that bring love, kindness, scholarship, and refinement, making the world a better place for all mankind.

If what rules is the body — lust, greed, and selfishness — if this is the freedom he seeks, Oh, how enslaved man becomes. He will kill, plunder, rape, and destroy anything that blocks this freedom. That is not a world freedom, it's a freedom for the self and an enslavement of everything that impedes it.

"I am Hashem your God Who took you out from the land of Egypt *to be to you as a God.*" Certainly the Exodus meant physical freedom from Egyptian bondage. But its purpose was spiritual freedom attained by accepting the Torah at Sinai. The tablets were the work of God . . . engraved *(charut)* on the tablets. (Exodus 32:16) "Read not *charut* (engraved), but *cheirut* (freedom), for there is no [truly] free man except a person who engages in Torah study [and observance]." (Avot, 6:2)

Since the Exodus we have gone through many exiles. We have suffered and endured much. Our finite minds cannot comprehend the decrees and designs of the Infinite Creator. Despite everything, no one can deny that the Torah gave us a freedom of the soul and spirit that is the envy of the world. In fact this envy is the very reason that nations seek to destroy us. In our darkest moments, we remained a light unto the nations; in our most desperate times the purity and freedom of *yiddishe neshamot* shone through. The Nazis, *yemach shemam vezichram*, may have destroyed six million bodies, but the souls of those *kedoshim*, martyred ones, thwarted our enemies. How else can one explain the heroic stories of our brethren being led to the gas chambers with *Shema Yisrael* on their lips? How else can one explain the miraculous survival of Israel — the Land, Nation, and People — amidst the hostile nations that seek to destroy us?

Unfortunately, many of our fold espouse slogans, in various forms, that suggest that religion enslaves. Emancipation to them means freedom from God, Torah, and time-hallowed customs. Traditions shackle and fetter, they are burdensome, they rob one of freedom. And they want their children to be free. So not only do *they* remain ignorant of our heritage they perpetuate this ignorance among their offspring.

One doesn't have to look too far to see where this freedom has led — to the decimation of the soul of our people through the numbers that are deserting the fold and intermarrying.

As we celebrate this Pesach, let us remember the Psalmist who says: "I am Thy slave, the son of Thy handmaid; You have unbound my fetters." (Psalms 116:16) If we are willing to accept the yoke of Heaven, to connect ourselves to God's lifeline, we will be free of our own addictions, habits, psychological bondage, and the fear and meaninglessness of our lives.

We will not merely be free "from" but free "to" — to attain higher and more nobler spiritual goals and accomplishments and the true freedom that Torah learning, morality, and ethics bring.

Chag Sameach!

Rabbi Aaron Levine is an educator, writer and lecturer in Toronto.

MATZAH GO-ROUND

Two Russian immigrants work on the production line of a matzah factory in Bnai Brak. [IPPA photo]

MOSHIACH MATTERS

NOW - MORE THEN EVER!

It is fair to ask why the present generation should be able to merit the Messianic redemption when this was withheld from our predecessors. It would seem rather presumptuous on our part when those before us were ever so much greater and more pious then we are: "If the earlier generations were like angels, we are but like plain humans: if they were like humans, we are like donkeys...!" In fact, however, this is not really a problem. For one thing, there is an obvious progression of time which of itself brings us closer to Moshiach and continuously enhances the inherent potential for redemption, in spite of our inferiority.

Secondly, the very deterioration of our times and conditions, making it so much more difficult to achieve spiritual perfection, lends that much more value and merit to even our slightest virtues, for "one thing in distress is better than a hundred in ease." Greatness does not depend simply on the quantitative achievements of man, but is relative to the time and conditions of the generation: "a very small act in this generation is equal to many great Mitzvot in others; for in these generations evil is extremely overpowering, to no end, unlike aforetimes!"

Moreover, evil in itself has no reality. It is merely a state of concealment and hiding of the good. Goodness and virtue, on the other hand, are realities with the quality of permanence. They do not fade away. All the mitzvot and good deeds of the past, our own and those of our predecessors, therefore, remain intact. Thus there is an ever-growing accumulative merit accruing to our credit. Our present generation compounds not only its own goodness and merits but also those of all earlier generations. In the words of an ancient proverb, we are "like a midget standing on the shoulders of a giant": though the midget is much smaller than the giant, by virtue of standing on his shoulders, he can see much further. That is why it is specifically now - more than ever before - that we shall merit the coming of Moshiach.

As we celebrate the Rebbe's Ninetieth - *TZADIK* - Birthday - 11 Nissan, April 14 - we pray to Hashem that He grants the Rebbe Shlita an immediate and complete recovery. May he lead us towards the long awaited Redemption, the fulfillment of his 42 years of dedicated leadership and accomplishments on behalf of world Jewry and all mankind. Amen.

In the prayer of Aleinu we say: "Therefore we put our hope to You, G-d, our G-d, that we may speedily see the splendor of Your might...to perfect the world through the sovereignty of the Almighty. Then all mankind will invoke Your Name...and accept upon themselves the yoke of Your Kingship...On that day G-d shall be One and His Name One."

It would seem that there remains a problem with regards to the obligation to await, anticipate or look forward with eagerness to the imminent coming of Moshiach, and of persistent prayer or demand for the Messianic redemption. This obligation is clearly premised on personal feelings, on sensing the intrinsic need and benefits of the redemption, notwithstanding the fact that feelings cannot be legislated. How, than, can there be such an obligation? The same question, however, applies no less to other religious duties that involve human sentiments, especially the fundamental mitzvot of loving and fearing G-d. The answer in that context, therefore, applies equally to the one about Moshiach: "What is the way that will lead to the love of (G-d) and the rear of Him? When a person contemplates His great and wondrous works and creatures and perceives from them His wisdom which is beyond comparison and limit, he will immediately love Him, praise Him, glorify Him, and long with an exceeding longing to know His great Name.

So, too, with regards to Moshiach and the redemption: pondering that this is fundamental doctrine of the Divine Torah, studying and understanding the meaning of the laws and concepts of Moshiach, redemption, the Messianic era and all that is related to these must of itself evoke the appropriate appreciation and longing for these.

This, in turn, shall no doubt result immediately in the Divine response of redeeming Israel and the full realization of all the prophecies about the Messianic era.

from "Moshiach"
by Jacob Immanuel Schochet

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Organizations and People

Israel Aliyah Centre seminars help prepare olim for Israel

By
FRANCES KRAFT

TORONTO —

People contemplating aliyah may not realize that their choice of washing machine can be a topic of controversy in Israel. Israelis favor European front-loading machines that actually boil the clothes clean by "cooking" them for two hours. North Americans prefer longer-lasting North American machines that get the job done quickly, and which load from the top so they can throw in a forgotten item at the last minute. Israelis, however, feel that the western style of laundry doesn't get the clothes clean, partly because of the hardness of the water in Israel.

Such was the detailed type of information that was brought out at a series of recent seminars put on by Toronto's Israel Aliyah Centre dealing with a variety of aspects of moving to Israel. The seminars covered shipping and customs, insurance and appliances.

All seminars were held in both English and Hebrew, separately, to accommodate both new olim (or potential olim) and returning Israelis. The seminars were well received, and plans are that they will be repeated next winter, said Ofer Gavish, aliyah shaliach.

The first seminar featured Neil Kummer, an American oleh and owner of KEF, a Jerusalem-based shipping company, speaking on shipping and customs regulations.

Much of the information concerned rules and regulations about the type and amount of household and business items olim can import, timeframes for importing, and the technicalities of tax exemptions for olim. One of KEF's customer services consists of preparing documents to forestall complications at customs.

For many olim, though, deciding what to take and what to leave behind can be as difficult as wading through Israeli bureaucracy. "If you have stuff you like, bring it," advised Kummer, "but you have to consider the sort of space you'll be living in. Don't bring in a big L-shaped eight-seater sofa. It won't fit in most apartments.

Electrical items may or may not work in Israel, depending on the item. Aryeh Herzig, the owner of ABC Trading, a New York company which sells appliances and ships them to Israel, spoke at another seminar. Sewing machines and fish tank pumps work well on transformers, he said, but clocks will be off 10 minutes every hour and radios won't be tuned exactly to the stations. Most stereo parts will work well on a transformer, but there will be a slight hum in the background: the extent will vary depending on the type of music and how sensitive the listener is. Sixty-cycle microwaves will work for a short time and then burn out. Fifty-sixty cycle microwaves will work on a transformer. A plate on the back of the microwave shows what type it is.

Herzig gets a lot of questions on ovens, he said. He cautioned that North American ovens won't necessarily fit the available space in an Israeli apartment.

And when it comes to washing machines, "Whatever you buy, somebody's going to say to you in a year, 'Why did you buy that?' "

HONOR FOR FELDMAN

A cocktail reception in honor of Michael C. Feldman (centre) was recently held. Feldman will be honored by the Canadian Friends of Haifa University on May 4 at the Sheraton Centre. With Feldman is (from left) Donald Carr, honorary counsel, Canadian Friends of Haifa University; Professor Paul Rose, professor of history at the University of Haifa on sabbatical at York University and guest speaker at the cocktail reception; Feldman; his wife Sue; and Sam Crystal, national president, Canadian Friends of Haifa University. [Gadi Hoz/Amir Gaviely photo]

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FEDERATION NEWS

Jewish Federation of Greater Toronto--United Jewish Appeal / Operation Exodus Jack Chisvin, President Steven Ain, Executive Director Thursday, April 16, 1992

Focus on Housing

Avenel Project brings it all home

The Federation is responding to a growing need in the community to directly address housing concerns and policy through the Kehilla Residential Program (KRP).

The housing agency's' latest project under development is Avenel, a residential building with street level shops, which is going up near the intersection of Wilson Avenue and Avenue Road.

The 111 rental units will be ready by the summer, according to Stephanie Olin, KRP's executive director. The one-, two- and three-bedroom apartments are suitable for singles, seniors and families. The building is being developed under the Federal/Provincial non-profit housing program.

KRP provides liaison to government authorities, including the Canada Mortgage Housing Commission and the Ministry of Housing.

In the case of Avenel, every attempt is being made to accommodate the spectrum of community members. Many of the project's units are being equipped with special features for the disabled.

A communal lounge will be located on the main floor, overlooking a landscaped park area. There will be a supervised room, complete with a kitchenette for children who arrive at home before a working parent does. A separate seniors lounge is being provided.

The eighth floor of Avenel will be landscaped with trees and flower beds. It will be made available for parties during the warm season.

KRP was developed as the Jewish housing agency of the Federation. In that capacity, it assists members of the Jewish community in becoming involved and effective in creating housing. It serves as a resource for the pre-development stages of a project. It provides overall coordination of development projects, acting as the development consultant/resource group from project inception to completion.

Those interested in applying for an Avenel unit may call 222-3820, and leave a name and address. □

FEDERATION AT WORK:

Avenel's main floor will house the offices of KRP and federation agencies involved in the programming for the building, among them: Bernard Betel Centre for Creative Living; Jewish Community Centre; Reena Foundation; Jewish Family & Child Service; Jewish Immigrant Aid Society; and Chai Tikvah.

Russian school to benefit

Guests who will honour Harold Malitzky next month will be giving a lot more than "kavod" to the past associate director of the Board of Jewish Education (BJE). Donations raised from his gala event will help benefit the ORAH School, a supplementary program for Russian children.

Malitzky, who took an early retirement last December in order to pursue other educational endeavours, had been intensely involved with ORAH.

Assisted by the BJE, the Jewish Federation of Greater Toronto, Russian Integration Committee and the Board of Education Heritage Language, ORAH teaches 70 Soviet youngsters Judaic studies, Hebrew and Russian language, and Soviet Jewish culture. Classes are held Sundays at Associated Hebrew Schools' Finch Avenue campus.

"ORAH is a wonderful opportunity for Russian children to maintain their cultural identity while learning about their identity as Jews," says Malitzky. "Many of these children go on to Hebrew day schools."

Malitzky stresses that not only is the school a place for students to excel, but it's also a fertile place for teachers and education hopefuls.

Take 16-year-old Suzanna Garavin, for example. Now in her second year as a teacher's assistant at ORAH, Garavin began as a subsidized ORAH student.

Three boys will participate in bar mitzva ceremonies sponsored by the school in coming months. Four female students will also celebrate a group bat mitzva.

The couvert for Malitzky's tribute dinner is $50 per person. Proceeds will benefit ORAH and the National Bible Contest, Malitzky's other significant project. For reservations and information, contact Ruth Silverberg at the BJE at 633-7770. □

Fed Billboard

TEL AIDE — Need to talk? Call Tel-Aide: The Jewish Distress Line at 636-9610.

"DAY CARE" AND "MOMS & TOTS" directories now available. New edition, nominal charge. Contact the Jewish Information service at 635-5600 or 635-5605.

MOVING? The Jewish Information Service lists all kinds of accommodation, including rooms, basements and apartments to share, high rises and much more. Help with housing needs is free; so are homeowners' listings. Call JIS at 635-5600.

DESPERATELY SEEKING relics of Toronto's Jewish theatre of Yesteryear! The Federation's theatre committee is looking for artifacts, ads, playbills, scripts, costumes and more for a presentation that is now in the planning stage. Contact Rachel Rosenberg at 635-2883, ext. 151.

ONLY EIGHT SEATS left for the Young Leadership Network Israel mission, ages 25-40. Book now. Call Jeff Springer, UJA/Operation Exodus, at 635-2883, ext. 166.

The nouveau poor: A week in the life of Jewish Family & Child Service

"This is my first time calling you and I really feel awful about it." That's been the standard line for a week — 10 times a day, from callers requesting aid from the Financial Rehabilitation program of Jewish Family & Child

Gordon Wolfe

Service (JF&CS), says Gordon Wolfe, the agency's executive director. JF&CS is a beneficiary of the Jewish Federation of Greater Toronto.

"These calls are different from what we are accustomed to," says Wolfe, who describes the recent callers as "healthy, employable people with a lot of skills," adding that, job-wise, "there's nothing out there." Some live in York Region. Some are parents in their 30s and 40s with children in the day school system. Wolfe says they have one thing in common — they are younger families, and there are more such calls than ever before.

A growing number of cases are homeowners who are "mortgaged to the hilt and just need some money to feed their kids," says Wolfe. "They have exhausted all their resources and this is their last resort."

According to case worker Suzi Brotman, many calls come from former real estate agents and from those who have fallen from the general business sector.

Economic uncertainty has led to pressures that include loss of financial mobility, job loss and self-esteem crises. These types of problems may lead to alcohol and drug abuse, which can trigger family violence, says Wolfe.

"In many cases, these are just people who have businesses that went bad or who are working in retail, but their hours are getting cut back until they are unemployed," he explains.

Wolfe says that many people cannot manage on the "low level of existence" that a welfare cheque offers, so they come forward.

At the moment, there are 450 open cases representing around 1,000 individuals who receive aid from JF&CS. Sadly, Wolfe predicts that the case load will increase. □

Community input sought

A community survey is being conducted to determine what its priorities should be, according to Sheila Engel, chairman of the Federation's Community Planning and Allocations (CP&A) committee.

Sheila Engel

"Although all our agencies and affiliates get covered when the times are good, the issues are greater when the money is tight," she says.

Polling the community will give the Federation insight into its needs and wants. Complementing her role in the distribution of funds, Engel is involved in fund raising. She is actively involved in United Jewish Appeal/Operation Exodus as co-chairman of volunteer relations.

"People are very responsible in this community," says Engel, who points out that there are no external resources. "We have to rely on ourselves." □

When poverty knocks, who answers?

Most poverty-stricken families are only a job away from a return to the mainstream, says one case worker at Jewish Family & Child Service's financial assistance program. Social work, such as counselling and support, is a major component of the program.

"Emotionally, it's extremely difficult. Support is an important part of our service.

"There is a great deal of shame involved," says case worker Annette Crandell. "You find that all the way around — the newly poor as well as those who have always lived in poverty."

One couple who were doing fine around the time the bottom fell out in the 1980s had their entire world turned upside down, she explains. "The husband left his job and never thought about a recession. They've gone through their RRSPs and other resources."

Many people who are gearing up for their retirement years find themselves dangerously close to the poverty line. Hopes of re-entering the work force are slim.

"Can you imagine telling a homeowner that they might have to consider renting something subsidized?"

Parents of teenagers find that they must ask their own parents, pensioners themselves, for money.

"Money was once no object. Now, they can't afford to take their children to a restaurant. They feel like rejects — they feel embarrassed and very down on themselves."

Welfare is a reality for many Jewish families. Although entry into the work force is the answer for many, JF&CS offers assistance and support.

The budget of the JF&CS financial assistance program is funded by the Jewish Federation of Greater Toronto and its United Jewish Appeal/Operation Exodus campaign. For more information about JF&CS programs, call 638-7[illegible]

Average families hardest hit

Spiralling Hebrew school tuitions are becoming out of reach for the average, middle-class family, says Sandy Brown, chairman of the Board of Jewish Education (BJE).

"There is a pressure on the middle class. Between the increase in tuition and the recession and the fact that there are no government subsidies, people have to make a decision," she says.

For the first time, families have to face the fact that they cannot afford t send their children to day school, she declares. Too proud to ask for subsidies, and, coupled with the added stress of job loss, a number are taking their children out of the Hebrew schools and placing them in the public school system.

"This troubles us a great deal," Brown says. The middle-class flight leaves only children who come from the extreme sides of the economic spectrum are less affected by the economic recession.

"We don't want a continuation of this polarized system and we are attempting to address it," Brown stresses.

The legal challenge in the courts to the lack of funding by the province is one way the BJE is trying to cope with the problem of declining enrolment. So is the appointment of a commission to examine the state of Jewish education, chaired by Ronald Appleby. The BJE is exploring possibilities of sharing the burden, by financial, programatic and human resource.

Federation News is produced by the Communications Department of the Jewish Federation of Greater Toronto.

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Ina Glick Lynda Borden

Organizations and People

North York Mayor, Mel Lastman, congratulates one of the Legacy condominium's first purchasers, Peter Szasz, at the recent launch of the sales campaign for the project at Bathurst and Lawrence. Looking on are (from left) George Goldlist, chairman, Goldlist Development Corporation; and Eric McCullagh, president, Frum Development Group.

No-frills condominium part of Bathurst-Lawrence changes

By
BEN ROSE

TORONTO —
There will be no swimming pool or other frills in a new condominium in the Bathurst-Lawrence area at the express request of a target group of potential buyers..

"They said they didn't want anything fancy, they wanted the kind of value they have not had since the 1950s, and they wanted the lowest possible carrying costs," said Eve Townley of Goldlist Development Corporation, which with the Frum Development Group, is putting up the 135-unit, 14-storey Legacy.

A sales presentation centre for the Legacy was opened recently by Mel Lastman. A picture of Mayor Lastman as a baby has a place of honor in the centre.

The location of the condominium, one of the first to go ahead since the recession started, appeals to the people who settled in Lawrence Manor, raised their children there starting in the 1950s and now have an "empty nest" situation.

"Eighty-five percent of those who have made inquiries all live in Lawrence Manor and the first five purchasers all live within walking distance of the Legacy," said Peter Doering of the Frum Group.

The building, expected to be completed in the spring of 1994, is on the site of the present Bathurst Heights public library which will be located instead in a brand new building about a block further west.

The Legacy will have a party room, 24-hour concierge service, underground parking and round-the-clock security. The ground floor of the nearby new library will be available for recreational purposes.

Adding to the theme of the '50s, there are pictures in the sales centre of Lawrence Plaza when it was built in 1953, becoming the city's first suburban shopping plaza.

Doering said redevelopment of the plaza's commercial shops will begin in the spring of 1993 so that by the time Legacy residents move in their favorite shops and services in the plaza will be relocated.

Another 135-unit, 14-storey condominium, Legacy II, at the Bathurst-Covington Road site, is also scheduled for completion in the Spring of 1994.

בס"ד

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Monday, April 20, at 8:00 p.m.
Congregation B'nai Torah
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Topic:
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Canadian Friends of The Hebrew University
New Leadership, Toronto Chapter
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Author of "Chutzpah"

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Sunday, April 26th, 7:45 p.m.
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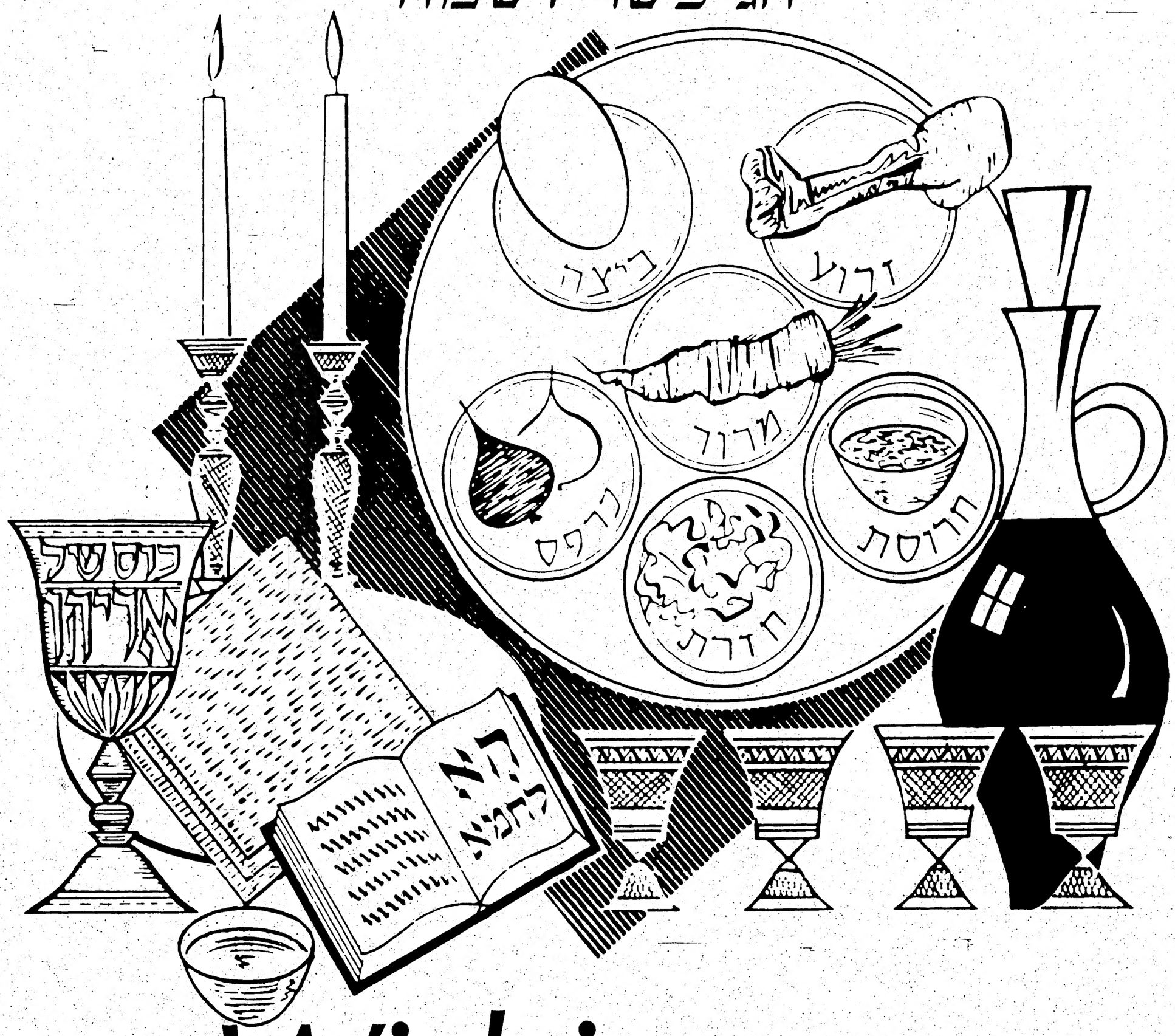

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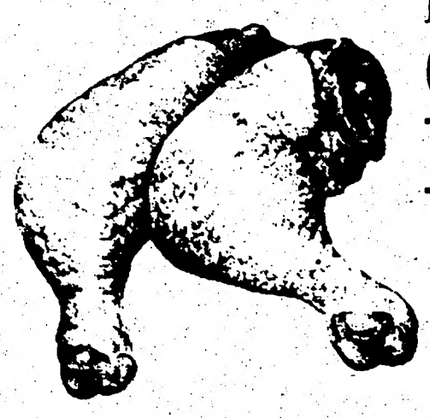

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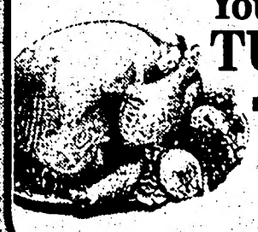

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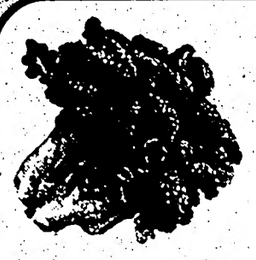

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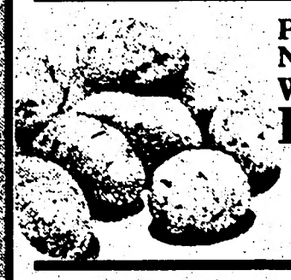

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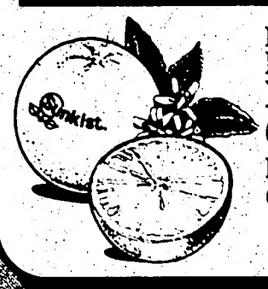

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2.99 Dozen

For Passover
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Gold's
BEET BORSCHT
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For Passover, Benei Darom
•GREEN NOVO OLIVES, 580 g. Tin
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Passover
MATZOS
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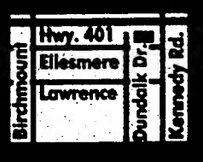
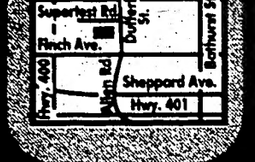


850 Ellesmere at Kennedy



4750 Dufferin at Supertest (South of Steeles)

Tanach Study Group examines Jewish beliefs

TORONTO —

For nearly 20 years, the Tanach Study Group has been meeting regularly to learn Torah, Neviim and Ketuvim, the essential pillars of Jewish belief and values. The Tanach Study Group is sponsored by the Jewish Federation of Greater Toronto.

Based on the central Tanach study group in Jerusalem, the Toronto chapter was initiated by Yehuda Lipsitz, associate director of the federation. Its first chairman was the late Saul Sigler. He was succeeded by Dr. Isadore Cass, a mohel who is a practising pathologist. Cass is the present chairman of the group.

The study group's term runs from the first Tuesday after Sukkot until the end of May. This year, the Book of Samuel II was the selected text. Every second Tuesday, at Associated Hebrew Day Schools' Neptune branch, a mixed group of young and old who enjoy studying hear a lecture on a highlighted chapter of the text.

Cass describes the group as a "scholarly group." The lecturers discuss concepts, commentaries and fine points of the text. The input of the participants is well recognized and appreciated, he says.

The lecturers participate in a "round robin"-style offering their insights.

Upcoming lecturers include Cass on April 28, Professor Eva Dessin, Abe Bohnen, Dr. Aaron Nussbaum, Rabbi Irwin Witty and the term will end on May 26 with a lecture on Kings I, Chapter 3, by Abe Richman.

Fluency in Hebrew is not a prerequisite for the class, but a background in Tanach is extremely helpful. Classes start at 8:15 p.m. and usually end by 10.

For more information, contact Rachel Rosenberg at 636-2883, ext 151.

LITTERLESS LUNCH

Students and parents of United Synagogue Day Schools were recently given the opportunity to participate in a litterless lunch program, as a result of a grant from Canada Trust and a special discount from Jean Newell of Tupperware. The lunch bags and plastic food containers are completely reusable and "litterless." Seen with Barbara Tweyman, senior division co-ordinator and initiator of the program, are two of the environmentally conscious students at USDS, David Taylor and Ryla Sandor.

Correction

In the nominations notice in the April 2 issue of *The CJN*, Ira Gluskin's name was inadvertently misspelled. Gluskin is one of the nominees to the Jewish Federation of Greater Toronto executive board. The election will be held at the 17th annual meeting, scheduled for June 2 at 7:30 p.m. at the Leah Posluns Theatre, 4588 Bathurst St.

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Jewish National Fund of Toronto
Notice of
Annual General Meeting

TAKE NOTICE that a meeting of *Members of the Jewish National Fund of Toronto will be held at 7:30 p.m. on Thursday, June 11, 1992 at the Inn on the Park Hotel, 1100 Eglinton Ave. E., Don Mills, Ont. M3C 1H8.

Frances J. Mandell *(President)*

*All contributors to Jewish National Fund are regarded as Members.

Canadian Friends of Bikur Cholim Hospital
extend cordial Passover greetings to
all our friends and supporters in the community.
We continue to serve the needs of Jerusalem's only downtown hospital
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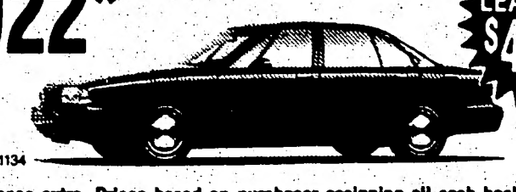

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Paul Stern (President), **Morris Siegel** and **Trevor Kahn**
and their **Families** wish you a **Happy Passover**
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488-2400 2400 YONGE ST. (JUST NORTH OF EGLINTON)

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WE ARE DEALING

The Social & Political Action Committee of Jewish Women's Federation
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A Forum on Violence Against Women
•What is violence against women?
•How does it touch the Jewish community?
•Are we safe and how can we be safer?
•Is our justice system fair?
Be part of a thought-provoking and timely event featuring:
June Callwood - *moderator*
Speakers:
Linda Silver Dranoff **Connie Guberman**
Ron Sluser **Lucy Van Wyk**

Special dramatic presentation - excerpts from "Fires of Transformation" enacted by VOICE (Violence Overcome In Creative Ensemble) directed by Katherine Marielle

Freedom from fear is every woman's right.
Ending violence against women is everyone's responsibility.
Tuesday, April 28, 7:30 p.m.
Adath Israel Synagogue, 37 Southbourne Ave.
A program for men and women.
Open to the community. Admission: $5.00
For reservations and further information call 635-2883, ext. 174.

Organizations and People

BBYO youth discuss racism

By
FRANCES KRAFT

TORONTO —
Twenty members of B'nai Brith Youth Organization (BBYO) were recently invited to be part of *Youth Talk*, a nationally televised 1 1/2-hour phone-in program on YTV, where they discussed racism with their peers from other ethnic groups as part of the studio audience. There was also a panel consisting of Reverend Daryl Gray, Canadian Association for Visible Minorities, Halifax; Mio Yokoi, a 17-year-old who immigrated from Japan 10 years ago; Martin Theriault of Montreal's Canadian Centre on Racism and Prejudice; and Satvinder Bawa, an immigrant from India.

The program, hosted by Mike Quast, featured taped segments interspersed with the live dialogue. Richard Kanee, an 18-year-old graduate of Forest Hill Collegiate, found a segment on SHARP (Skinheads Against Racial Prejudice) particularly interesting, since even some of the students who don't see themselves as prejudiced, stereotype skinheads as racists.

Dana Glickman, 17, who experienced racism when she switched from a Hebrew day school to a public school in Grade 7, felt that *Youth Talk* reinforced what she already knew. She felt that the program would be valuable for younger teens, showing them the extent of racism. "It's in the streets. It's in the schools. It's in our homes," she said.

What was shocking, even for Glickman, was a film clip of convicted hatemonger Don Andrews, head of the white supremacist Nationalist Party of Canada, espousing his views on white power. She noted that her peers in the audience were equally dismayed. One called him a "racist pig" during a commercial break, and people wondered aloud why he was even allowed to appear on television.

Glickman is confident that the program paved the way for a number of family disussions. "Family members should discuss racism," she believes. "If the parents are racist, the children are going to be racist too."

MAJOR BENEFACTORS

At a recent concert for Jerusalem's Ezrath Nashim-Herzog Hospital, Nathan and Lily Silver, former Torontonians, now residents of Jerusalem, major benefactors of the new geriatric rehabilitation centre at the hospital are seen with Janice Segal (left), new co-ordinator of the Canadian Friends of the hospital. The concert was held at Shaarei Shomayim Synagogue.

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(6 hours per week)
Graduates of Jewish Studies Programs at University or CHAT will be considered.
Call *Cantor A. E. Kirshblum* at 635-5354 or 635-5340.

What Every Jew Should Know About Missionaries.
You've encountered them everywhere: at work, at school and on the street. You've felt frustrated and angry when you couldn't respond to them. Each year, Christian missionaries spend millions of dollars worldwide trying to convert Jews. JEWS FOR JUDAISM is offering an intensive 8-week training course that gives you the knowledge and tools necessary to respond confidently to any missionary who challenges your Jewish beliefs.
Classes will be held on Tuesday evenings at 8:00 p.m., beginning May 12th, 1992, for eight consecutive weeks.
Location: Lipa Green Building 4600 Bathurst St.
Cost: $36 for 8-week course
Due to limited space, registration is accepted on a first-come, first-served basis. To register, call:
Jews for Judaism (416) 789-2851
ENDORSEMENTS: B'NAI BRITH CANADA • JOINT COMMUNITY RELATIONS COMMITTEE-CANADIAN JEWISH CONGRESS • VAAD HARABONIM OF TORONTO • TORONTO BOARD OF RABBIS • NETWORK • ASSOCIATION FOR JEWISH SURVIVAL • INSTITUTE FOR JEWISH LEARNING • JEWISH RUSSIAN COMMUNITY CENTRE OF TORONTO • UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM • NETIVOT HATORAH DAY SCHOOL • TEMPLE SINAI CONGREGATION • JEWISH STUDENTS UNION UNIVERSITY OF TORONTO • NAVON EDUCATIONAL FOUNDATION • RABBI GUNTHER PLAUT • NISHMA • CHABAD LUBAVITCH • JEWISH STUDENT FEDERATION YORK UNIVERSITY • NACHON • NCSY • ORH SOMAYACH-JEP • AISH HATORAH • RABBI J. IMMANUEL SCHOCHET • RABBI MICHEL TWERSKI MILWAUKEE • RABBI YAAKOV S. WEINBERG-NER ISRAEL YESHIVA-BALTIMORE

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Innovative program, developed in Israel, is now available in Toronto, at the
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Yom HaShoah VeHagvurah Service
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יום השואה והגבורה
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DVAR TORAH:
RABBI BARUCH TAUB
KEYNOTE SPEAKER:
ELI ZBOROWSKI
CHAIRMAN,
INTERNATIONAL SOCIETY FOR YAD VASHEM
Canadian Society for Yad Vashem
Beth Avraham Yoseph of Toronto Congregation
Wednesday, April 29, 1992
at 7:30 p.m.
Beth Avraham Yoseph of Toronto
613 Clark Avenue West, Thornhill, Ontario
For further information call: 886-3810 or 660-6028
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January 24, 1992

Ms. Lisa Weinstock
Manager
Marky's Fine Dining
355 Wilson Avenue
Toronto, Ontario
M3H 1T3

Dear Lisa:

RE: SINAI RADIOLOGISTS DINNER

I would like to thank you and your staff for helping make the retirement dinner for Dr. George Wortzman an outstanding success.

Everyone in attendance was delighted with the quality of the meals and the way in which they were presented. Your staff was courteous and obliging. The atmosphere was pleasant and conducive to a relaxed and enjoyable dining experience.

Thanks especially to you for being helpful and understanding in making last minute changes and for planning an appealing menu at a reasonable price.

Marky's Fine Dining certainly has our endorsement and I hope we can plan future dinner meetings there.

Yours sincerely,

Joel Kirsh, MD

JK:gp

Appetizers

Sweet Breads 8.95
Served with a Tart Raspberry Sauce

Spring Rolls 4.95
Fresh Salmon & Stir-Fried Vegetables Wrapped & Deep-Fried with a Spicy Soya Sauce

Nova Scotia Smoked Salmon 7.95
Thinly Sliced with Dijon Mustard & Dill Mayonnaise

Chicken & Beef Satay 6.95
Marinated Strips Grilled & Served with a Spicy Peanut & Garlic Sauce

Hearts of Palm 4.95
Marinated in Classic Italian Vinaigrette

Mushroom Quiche 4.95
Seasoned Mushrooms & Scallions in a Light Flaky Pastry

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Grape Leaves Filled with Rice, Lemon & Mint in a Light Egg & Citrus Sauce

Antipasto 8.95
Medley of Smoked Salmon, Fresh Vegetables, Marinated Olives & Grilled Eggplant

Bruschetta 3.75
Garlic Toast Topped with Diced Tomatoes, Onions, Garlic & Fresh Basil

Greens & Things

Californian
Avocado Slices, Fresh Vegetables, a Dollop of Waldorf Salad & a Lemon Dressing 6.95

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Spinach, Red Pepper, Mandarin Segments, Almonds & a Citrus Mayonnaise 6.50

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A Variety of Lettuces & Fresh Vegetables Israeli Style & a Lemon Vinaigrette 5.95

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Fresh Crisp Romaine Lettuce in a Creamy Anchovy & Garlic Dressing 4.95

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Chilled Fusilli Pasta & Fresh Vegetables Mixed Together with Lemon-Dill Sauce 4.95

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Fresh Seasonal Fruit with Strawberry Dressing 6.95

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Vienna Schnitzel 17.95
Breaded Veal, Pan-Fried & Served with a Tart Lemon Sauce

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First-Cut Chops Grilled to Order with Mint Sauce or Dijon Mustard Sauce 24.95

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Organizations and People

What's New

PURIM CELEBRATION

Over 400 members of the Jewish Russian Community Centre of Toronto took part in a recent Purim celebration. Best costumes were chosen, door prizes were drawn and the meaning of Purim was described by Rabbi Yoseph Y. Zaltzman, rabbi and executive director of the Centre.

DEADLINE REMINDER

Please note that the deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, April 9 is deadline for April 23 issue and Thursday, April 16 is deadline for April 30 issue).

Also, please remember that I am at my desk on Thursdays only to receive your calls and sort my mail.

Thursday, April 16

LIBRARY ACTIVITIES

Forest Hill Library, 700 Eglinton Ave. W., is screening *Folk Music in the Concert Hall* and *My People of Israel* at 1:30 p.m. Admission is free.

Sunday, April 19

WARSAW GHETTO UPRISING

A 49th anniversary memorial of the Warsaw Ghetto uprising will be held 8 p.m., Workmen's Circle Centre, 471 Lawrence W. The program includes speaker **L. Lenkinski** and songs and recitations. Sponsored by The Workmen's Circle, Jewish Labor Bund and Friends of Yiddish.

AFTERMATH

Aftermath, for families of sexually abused children and survivors, is presenting violinist **Monica Huggett** and fortepianist **Tamara Bernstein**, 2 p.m., Heliconian Hall, 35 Hazelton Ave. For tickets call **Kim Foley**, 975-9068.

Monday, April 20

EXPULSION OF SPANISH JEWS

Dr. Heschil Klepfish, prominent writer and historian from Israel, will speak on the 500th anniversary of the expulsion of Jews from Spain, 8 p.m., Workmen's Circle Hall, 471 Lawrence Ave. W. Admission $3. Under the auspices of Yiddishe Kultur Geselschaft.

FAMILIES OF GAYS AND LESBIANS

The next meeting of the Support Group for Families of Gays and Lesbians is 7:30 p.m. Holy Blossom Temple. Call in confidence to **Ruth**, 763-9111.

AND WHAT ELSE IS NEW...

THORNHILL PRENATAL CLASSES

Women's College Hospital is offering prenatal classes at the Thornhill Community Centre library. A breastfeeding class, early pregnancy workshop and infant care workshop, all taken during pregnancy, will be taught through the hospital's Department of Childbirth and Family Life Education. For more information or to register call 764-7675.

ALCOHOLICS ANONYMOUS

To Life group of Alcoholics Anonymous meets 8 p.m. Wednesdays, Kehillat Shaarei Torah, 2640 Bayview Ave. This is the only chapter in Toronto meeting in a Jewish setting. For more information call **Rabbi Steven Cohen**, 229-2600.

SPEAK, READ, WRITE HEBREW

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave. is now accepting registration for its courses. The promise is that beginners will speak, read and write Hebrew in 15 sessions. There are free introductory, private lessons for beginners. All courses are under the supervision of **Joseph Klinger**. For consultation and registration call 787-0197 or 781-3571.

AIDS COMMITTEE

The AIDS committee, Holy Blossom Temple, is reaching out to anyone in the Jewish community who has a loved one who is HIV positive or has AIDS. A support group is starting for lovers, friends and all relatives of HIV positive people. Receive support from people who have walked in your shoes. Call in confidence **Cindy Hershon-Zackon**, 789-3291.

KOFFLER GALLERY SCHOOL

Koffler Gallery of Visual Art, 4588 Bathurst St., is offering three classes with artist **Carl Skelton**: drawing, Monday 12:30-3:30 p.m.; painting, Wednesday 1-4 p.m. and painting and drawing, Wednesday 7-10 p.m. For information on these and other classes in advanced watercolor, life drawing, clay sculpture, pottery, raku, handbuilding with clay, stone sculpture and children's classes call 636-2145.

MONTE CARLO AND AUCTION

Adath Sholom Synagogue, 864 Sheppard Ave. W., is having its annual Monte Carlo and auction, 9 p.m., Saturday, May 2. Grand prize is a trip to the sunny south. Tickets, $7. For information call 635-0131.

YOU CAN MAKE THE DIFFERENCE

The lives of many lonely and isolated seniors in the community would be greatly enriched by the conversation and companionship that a volunteer visitor can provide. All it takes is a walk in the park, sharing a story, a joke or smile. If you would like to extend your friendship to a senior and have at least one hour available per week, consider becoming a Senior Care volunteer visitor. Call **Arnold Foss**, 635-2860.

TORONTO GRACE HOSPITAL

Toronto Grace Hospital needs volunteers as mealtime assistants for elderly patients. Only one hour per week required at 8 a.m. or 4:30 p.m. Training provided. Please call Volunteer Services, 925-2251.

JEWISH FAMILY AND CHILD SERVICE

Jewish Family and Child Service offers these workshops:

Looking Ahead: discusses living alone, parenting, separating from the past and moving on (begins May 12).

Parenting the Preschooler: children's behavior, realistic expectations, setting limits and discipline (begins April 29).

Caring for Aging Parents: caring for your aging and changing parents, realistic expectations, frustrations and coping strategies (begins April 28).

For information about registration and fees call **Pat Lieberman**, 638-7800, ext. 215.

TORONTO VOLUNTEER CENTRE

Community Occupational Therapy Associates services people with a variety of physical or mental disabilities in the their own homes. Opportunities are available for volunteers to visit, provide respite care, follow therapists' instructions with clients or assist with stroke recovery programs. Please contact the Volunteer Centre, 481-6194.

TEL-AIDE JEWISH DISTRESS LINE

Are you lonely? Did a relationship just break up? Perhaps a Tel-Aide volunteer could be a friend for a while. Sensitive persons are available to listen at Tel-Aide: the Jewish Distress Line, 636-9610. All have taken an extensive training course and are well qualified to listen. Tel-Aide is a program of the Jewish Federation of Greater Toronto, formerly Toronto Jewish Congress.

HOLOCAUST DOCUMENTATION

Holocaust survivors who wish to record their stories have been participating in the Toronto Jewish Congress (now Jewish Federation of Greater Toronto) Documentation Project since 1987.

If you are a survivor who spent the war in Nazi-occupied Europe, whether in the camps, in hiding, passing as a non-Jew, or in the resistance, the committee would like to record your story on videotape for the archives. You will receive a copy of your testimony.

For further information and an application form, call 635-2883, ext. 153.

BAYCREST SYNAGOGUE SERVICES

Baycrest Terrace Synagogue, 55 Ameer Ave., holds Shacharit services weekdays at 8:30 a.m. and also Mincha, Maariv (for times call **David** at 256-1600). Everyone is welcome.

For further information, call the above number.

HAVURAH WEEK-END RETREAT

The first Canadian-American Havurah weekend retreat, Camp Lakeland in New York State, will be held May 29-31. Egalitarian services, creative workshops, supervised children's programs, water sports and kosher cuisine. Open to everyone; $120 per adult, subsidies for children. For information call **Peter Gold**, 416-927-1796, evenings, or 416-928-9529, days.

CRAFT SALE AND RAFFLE

Toronto Jewish Association Senior Group is sponsoring a craft sale and raffle, 10 a.m.-4 p.m., Thursday, April 23, Jewish Community Centre lobby, 4588 Bathurst St. Tickets $1 with proceeds to Hungarian-Jewish Old Age Home in Budapest.

POST-PASSOVER BASH

Hadassah-WIZO's Tamid chapter is holding its second annual charity event, a Post-Passover Bash, 8 p.m., Sunday, April 26, Rock'N Diner 900 Don Mills Rd. All proceeds to Youth Aliyah. Tickets available at the door. Everyone welcome.

KOSHER COOKING SCHOOL

Kashruth Council of Toronto is presenting four cooking courses in May and June. Breads and Pastries, 8 p.m., Tuesday, May 5, includes working with yeast recipes and pie dough. Pasta Pasta, 8 p.m., Tuesday, May 12 presents pasta specialties including broccoli stuffed jumbo shells with sauce and cheese linguini. Chinese (meat) includes vegetable chow mein, egg rolls and deep fried wontons with date filling. Mediterranean Cooking (meat), 8 p.m., Tuesday, June 2 includes a selection of Mediterranean-Middle East dishes such as eggplant salad, baked lamb shank with tomato sauce, stuffed grape leaves and baklava. For more information call 635-9550.

SEDER AT CUMMER LODGE

This year, again, a family seder will be held at Cummer Lodge Home for the Aged on the second night of Passover, Saturday, April 18. As they did last year, the Mitzvah Volunteers will set up family tables for residents to share with those of their loved ones who attend the seder. Among the assembly of 100 or more people will be children of all ages, who will participate in the search for the afikomen.

YIDDISH CLASSES

A partnership program of North York School Board and committee for Yiddish is offering the following Yiddish courses. Each course will run for six weeks at a cost of $15. Beginning dates and locations are:

Sunday, April 26, at Shaarei Shomayim Synagogue, 470 Glencairn Ave. (Bathurst and Glencairn), from 7:30-9:30 p.m.

Wednesday, April 29, at Temple Sinai, 210 Wilson Ave. (Bathurst and Wilson), from 7:30-9:30 p.m.

Wednesday, April 29, at Rockford Road Public School, 60 Rockford Rd. (Bathurst south of Steeles), from 7:30-9:30 p.m.

Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd. (Bathurst and Sheppard), from 7:30-9:30 p.m.

Registration will take place the first night of classes. For more information, call **Bonnie Kates** at 635-2883, ext. 155.

DAY CAMP YOUNGSTERS 2½-4

This summer, Beth Tzedec Sisterhood will once again sponsor its day camp for youngsters ages 2½-4 at the synagogue. The cost is as follows:

July 6-Aug. 21, $650 synagogue members, $690 non-members; July 6-31, $400 members, $450 non-members; Aug. 3-21, $300 members, $350 non-members.

If you have any questions, or want an application, call the synagogue office at 781-3511.

at the JCC

Call the JCC Singles Hotline, 889-5101, for 24-hour taped information of events at the JCC and around the city.

Find out about the Bloor Y Theatre Goers, a new group for 33-45 year olds. To get on the mailing list and for more information call **Luni**, 924-6211.

North East Valley branch JCC Singles Connection is holding its annual Passover seder, 8:15 p.m., Friday, April 17. Cost $32 per adult, $22 per child. Call **Nurit** to reserve.

North East Valley branch offers adult duplicate bridge every Monday evening 7:30-11 p.m. Cost, for members only, is $3 per session. To inquire call **Nurit**, 889-0813.

[Cont'd. on page 27]

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Organizations and People

What's New

[Cont'd. from page 26]

The Bloor Y, 750 Spadina Ave., is holding a constitutional forum, 8 p.m., April 29. Admission is free. Call **Luni**, 924-6211.

Hashomer Hatzair Youth Movement is coming to the Bloor Y, 3:10-5 p.m., May 3, 10 and 17 for youth ages 9-16. Registration by Wednesday, April 29. Cost $6. For more information call **Luni**, 924-6211.

The Bloor Y is currently housing an art exhibit in the Wallin Lounge with works by **Marv Faigen**. Public invited, free admission.

for seniors

Senior Adult Services, JCC North Y branch, features Common Ground Issues on Israel at Learning Experiences, Senior Adult Club, 1 p.m., Tuesday, April 21, Room 202-203. Members no charge, non-members 50 cents. For further information call **Teme Kernerman**, 636-1880, ext. 364.

Earl Bales Seniors Club is holding its next Saturday night dance, 7-10 p.m., April 25, in the clubhouse. Members free, non-members $1. There will be a dance featuring a live band 7:30-10:30 p.m., April 26, in the community centre. Members $3, non-members $4. A Mother's Day party and dance is scheduled 7-10 p.m., Sunday, May 10 in the community centre. Members $8, non-members $10. A day cruise in Caledonia is set on Tuesday, May 19. Cost is $24 per person. The Catskills trip to the Raleigh Hotel is planned July 19-24. Cost is $575 double occupancy, $665 single occupancy.

The **Wagman Centre**, 55 Ameer Ave. is presenting a public forum, Changes in Health Policies — Implications for Seniors, 1:30-3 p.m., April 22, assembly room. Free of charge, everyone welcome. A Yom Hashoah memorial ceremony will be held 7:30 p.m., April 28.

Holy Blossom Temple Lunch and Learn in Retirement is having a meeting on financial planning and retirement options May 27. Register in advance by calling **Deborah**, 789-3291.

Join the **Young at Heart Seniors** for its trip to the Raleigh Hotel in the Catskills, July 20-28. Included are three kosher meals daily, deluxe rooms, and attention to special diets. Trips to the Corning factory, Atlantic City and lots more. Drinks, cookies and movies on air-conditioned bus. Bus fare and deluxe medical insurance included. Cost is $885 Canadian, partners available. For more information call **Helen**, 635-6343 after 7 p.m.

Everyone is welcome to join the new senior citizen club **Hadar**, every Monday, noon-4 p.m., Garnet Williams Community Centre, 501 Clark Ave., meeting room 2. For more information call **Viola Landman**, 886-2625.

Forest Hill Retirement Residence, 645 Castlefield Ave., will hear **Elinor Caplan**, MPP Oriole Riding, speak on What's A Nice Jewish Girl Doing in Politics, 2 p.m., Thursday, April 23. Free admission but early reservations requested. Call **Marlene White**, 785-1511.

Canadian Israeli Club Aluma, for Israelis and Hebrew-speaking persons 55 and over, meets every Wednesday evening from 7:30-9:30 at the Wagman Centre, 55 Ameer Ave. For information call **Avner Meiri**, 771-0250, **Oved Azuri**, 631-9794 or the Wagman Centre, **Shelley Dunkelman**, 789-5131, ext. 2273.

Shaarei Shomayim Friendship Club, 470 Glencairn Ave. is taking reservations for the July 20-28 trip to the Homowack Hotel in the Catskills. Three musical matinees, June 10, July 30 and August 13 are being booked at Art Park. On Tuesday, 1-3 p.m. the Coping with Life lectures feature **Harriet Sharkey**. The sessions are co-sponsored by North York Board of Education. For details on these and various ongoing programs call **Lena**, 785-5773 or **Ruth**, 224-5923. Remember the Golden Book to mark special occasions. Your donations go to the Laniado Hospital in Israel. Call **Dorothy Bloomfield**, 787-1526.

LZA Seniors is having a third seder, Sunday, April 19, conducted by **Esther Ganz** and the JCC Choir. A 12-day trip to the Canadian West is planned for June 21. There are two buses leaving for the Raleigh Hotel in the Catskills, July 26 and July 28 for an eight-day stay. The LZA Seniors Cultural Club meets every Tuesday, 10 a.m. to 12 noon. April 21, the discussion will be led by **Joseph Penk** who will speak on the Warsaw Ghetto Uprising. Line dancing and shuffleboard will start soon, and games, cards and light lunches continue daily. Membership dues are now due. They can be paid to **Eddy Putter** at the Borochov Cultural Centre.

CENTRE FOR CREATIVE LIVING

The Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Etrog, an Israeli cultural club for Hebrew-speaking older adults meets every Tuesday at 7 p.m. For information call **Helen Issenberg** at 225-2112.

Enjoy a full lunch menu at a reasonable price every Sunday 11:30 a.m.-1:30 p.m. Members $4.50, non-members $7.50.

Celebrate Jewish Heritage Week at the Pines Hotel in the Catskills, June 22-26. Included are deluxe accommodation, air-conditioned coach, cancellation insurance (medical), out-of-country medical coverage, all gratuities and taxes, plus three kosher meals daily, nightly entertainment, lectures related to Jewish life, and much more. Cost is $510 double accommodation; $600 single, $505 triple; Canadian funds. Registration is every Tuesday, 10 a.m.-noon in the cultural room. For more information, call **Barbara Zigler**, 225-2112.

About People

EDWIN GOLDSTEIN APPOINTMENT

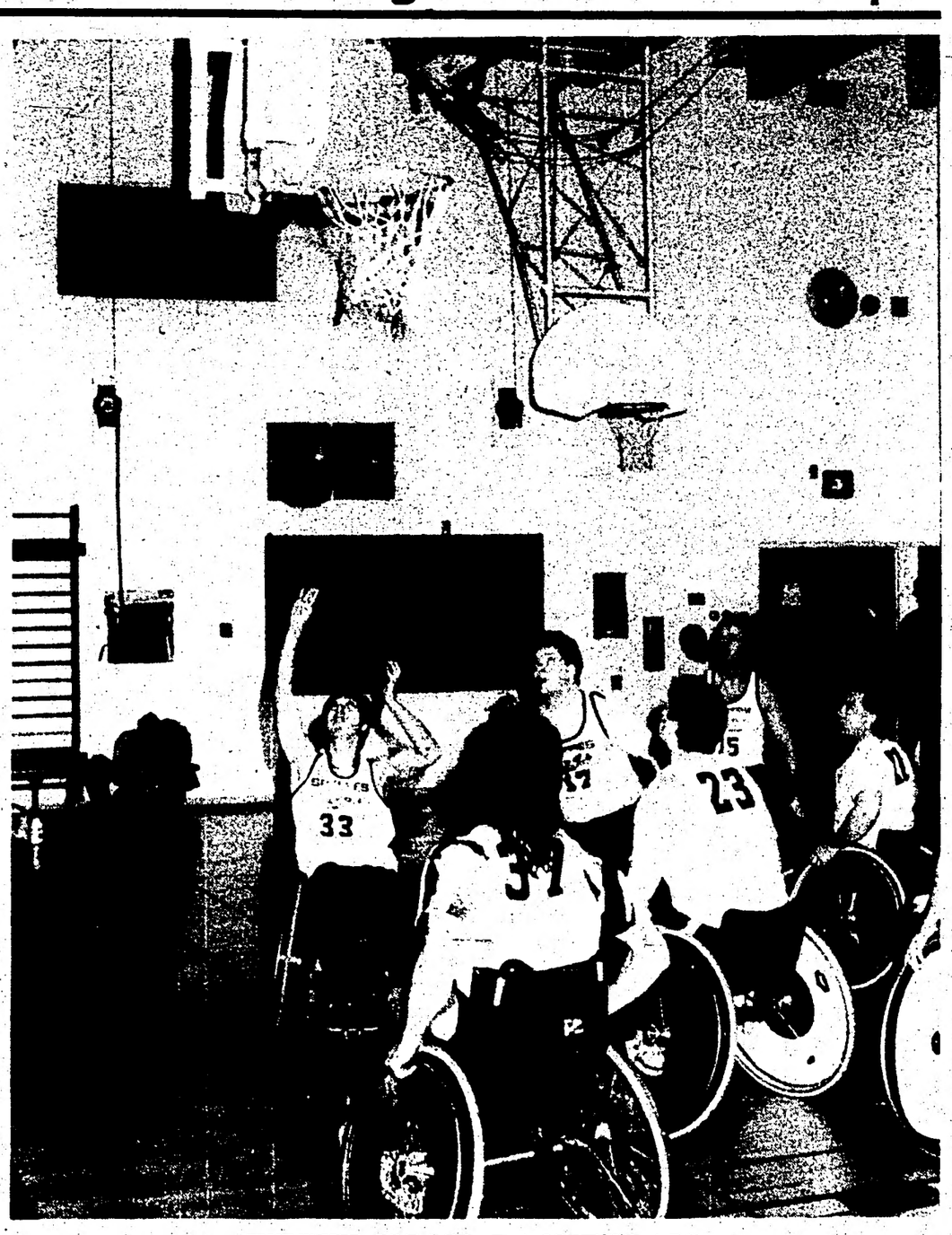
The Jewish Federation of Greater Toronto has appointed **Edwin Goldstein**, chairman of its committee on authorization of campaigns (CAC), a committee mandated to regulate fundraising campaigns by Jewish organizations in Toronto.

Goldstein has been a member of the CAC since its inception and has served as board chairman and president of Baycrest Centre. He is currently an officer and member of the Baycrest executive committee.

The CAC was set up to ensure a "civilized approach to fundraising in the community. To that end, a variety of guidelines have been set up to ensure that campaigns by other Toronto Jewish organizations do not overlap. By establishing these rules, all Jewish groups that depend on charity get a fair chance to canvass the community," says CAC past chairman Ronald Appleby.

WHO IS THIS?

Pearl Gringorten is speaking, over 40 years ago, at a Parents' Association luncheon of the Brunswick Talmud Torah, the forerunner of Associated Hebrew Schools. Associated is anxious to learn the identity of the women in the photograph as well as the names and addresses of their children who attended the school. Please call Arthur Tannenbaum, executive vice-president of Associated, 789-7471, if you are able to provide any information, old photographs or memorabilia.



WHEELCHAIR BASKETBALL

A select team from Spitfires Canada faced the Beit Halochem wheelchair basketball team at a recent game at Varsity Arena. Shown are the Spitfires playing a game in Toronto.

SINGLES EVENTS

Singles Events is an advertising feature of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

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Metro Toronto Singles presents a post-Passover party at **Berlin**, 2335 Yonge Street (North of Eglinton). Sunday, April 26th. 8:00pm. Celebrate the end of Passover with pastries and other post-Passover foods. Cover $10.00. **222-7111** for information. 9599

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Metro Toronto Singles presents our 6th annual Clevlands House Resort weekend getaway, May 15-18 (Victoria Day long weekend). **Meet singles from across North America**, that includes: 3 nights deluxe accommodation, gourmet meals, nightly live entertainment, athletics, socials, seminars, relaxation, featuring Israel Cancer Research fundraiser. Call **222-7111** for information, and escape from the city! **Discount price if booked before April 20th.** 9513

Metro Toronto Singles presents: Pre-Passover Party at **Salute**, 4950 Yonge Street (in the Madison Centre, north of Sheppard). Thursday, April 16th. 8:00pm. Beat the clock!! Cover $7.00 till 8:00pm, $8.00 till 9:00pm, $10.00 from 9 on. **The next day is a holiday**. For information **222-7111**. 9600

Jewish Community Centre of Toronto, North/East Valley Branch Singles Connection is holding its **Annual Passover Seder**. Friday, April 17th, 1992. 8:15pm. 7015 Leslie Street, Thornhill. Cost $32.00 per adult, $22.00 per child. Payment must be made by Wednesday, April 15th. Call Nurit 889-0813 to reserve. 9226

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Organizations and People

Jewish Community Centre delegates to attend biennial

TORONTO —

Alan B. Zender, president of the Jewish Community Centre of Toronto, will be leading a delegation of 20 board members to the JCC Association Biennial taking place in San Francisco April 29 - May 3.

Karen Chisvin and Marilyn Saltzman will be the recipients of the JCC Association New Leadership Awards.

Chisvin and Saltzman have been members of the centre's board of directors for 2 years. As well as their leadership roles at the Jewish Community Centre, they are both actively involved in the community at large.

The Jewish Community Centre of Toronto will be receiving a communications award for a Fall Festival promotional package which included a T-shirt, brochure, button and poster, This will be the fourth consecutive Biennial that the Toronto centre has received this award.

Alan B. Zender

Papers presented

Biennial forums and workshops will focus on essential topics divided into five tracks: Human Resources, Programs and Services, Centre Operations, Jewish Education, and Planning. Remaining high on this year's agenda is the ongoing need to implement ways of increasing revenues to meet increasing needs in a time of diminished resources, through marketing and development.

Presenting papers and leading workshops from Toronto will be Chisvin, Richard Lorie, David Perlmutter, Toronto JCC executive committee members and staff member Mark Charendorff.

The Jewish Community Centres Association of North America is the central leadership and service organization for the North American Jewish Community Centre Movement. Its 275 JCCs, YM-YWHAs and camps in the United States and Canada have a constituency of more than one million Jews. The JCC Association is a major source of Jewish educational and cultural programming for North American Jewry through the services of the Jewish Book Council, the Jewish Music Council, the JCC Association Lecture Bureau, and a wide spectrum of projects tied to Israel.

United Way workshops

TORONTO —

United Way of Greater Toronto is offering a workshop series on multicultural/anti-racist organizational development: Catalyst for Change. This series will be of special interest to anyone wanting to develop a multicultural/anti-racist policy within their workplace or agency.

In total, 35 workshops are being offered in five locations, each lasting from three hours to two days, depending on the topic. The sessions will be held by top professionals in the field.

Topics for the series include: an introduction to multicultural/anti-racist organizational development; how to handle racist incidents· how to identify and address barrie·s of access within your organization; developing strategies for change; reaching out to communities; how to achieve staff reflectiveness; and recruiting and maintaining volunteers.

Workshop fees for the general public are $20 for two-day workshops, $15 for a full day and $10.00 for a half-day session.

Anyone interested in attending should contact Jenny Ratansi, multiculturalism and anti-racism coordinator, United Way of Greater Toronto, 777-2001, ext. 264.

Student contest set for Jerusalem

TORONTO —

A contest for students from all over the world, age 13 and up, will be held in Jerusalem on May 21, 1992, as part of the quincentennial anniversary of the expulsion of the Jews from Spain.

The contest, which was intiated by the World Zionist Organization together with the Ministry of Education in Israel, will be preceded by two weeks of "pre-camp," during which time material to be covered in the contest will be reviewed. Questions for the contest will be prepared in several languages.

Also in conjunction with the quincentennial, two educational kits are now available for use in high schools or youth groups. The Ben-Zvi Institute for the Study of Jewish Communities in the East has prepared a kit containing two study units: The Story of the Jews in Spain, and The Sephardi Diaspora. Each kit includes educator's guides and workbooks, a wall map, 60 color slides, a set of transparencies and an audio cassette of Sephardi Jewish music.

Study kit

A museum study kit entitled A Gateway to Spanish Jewry was produced by Beth Hatefutsoth, Nahum Goldman Museum of the Jewish Diaspora. It includes 12 picture posters, a workbook, an audio cassette of Sephardi romancieros (ballads), Ladino folksongs and chanting written by some of the great Sephardi poets.

"The programs intend to shed light at long last on the rich history of the Sephardim which has somehow been lost in the passage of time," according to a news release put out by Canadian Jewish Congress, Ontario region. "Projects should therefore affirm tolerance, understanding and confraternity, as well as underscore the courage and resiliency of the Jewish people everywhere. They should provide the world with greater insight into the effects of prejudice and discrimination, and help improve intergroup relations."

For further information about the educational kits or the contest, call Rachel Rosenberg at Canadian Jewish Congress in Toronto, (416) 635-2883, ext. 151, or Nahum Wilchesky at the Canadian Zionist Federation in Montreal, (514) 486-9526.

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The Jack Shindman Memorial Scholarship Committee

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Scholastic achievement, as well as need, will be the primary considerations of the Selection Committee.

Applications should be mailed before May 15, 1992 to:
Jack Shindman Memorial Scholarship Committee,
Jewish Immigrant Aid Services of Canada,
4600 Bathurst Street, Suite 325
Willowdale, Ont. M2R 3V3
or call (416) 630-6481

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NAHON delegates learn about Arab-Israel dispute

By
IDELE ROSS

ST. CATHARINES —

We have to crawl before we can walk, walk before we run, and right now we are crawling, almost, towards a peace agreement with our Arab neighbors, Israeli Consul Oren David recently told a teenage audience.

"Despite the difficulties of trying to negotiate, we have reason to believe there has been significant progress," said David, keynote speaker at the annual convention of NAHON (North American High School Organization Network).

"I'm here to arm [the students] with the basic facts of the Arab-Israel dispute," he explained. "They need to know, for example, that the conflict did not start with the intifada; nor is the Palestinian problem its cause, but the result of an ongoing conflict."

NAHON was founded in 1983 by high school students who felt alienated from the Jewish community. Up until last year, it received multicultural grants from the government. However the recession has forced the student group to rely solely on private donations and fundraising activities.

"We are students for students," explained Batya Tobin, former national chairman of NAHON. "There are no adults in NAHON.

"Our main objective is to give Jewish youth of Canada a voice in their community. We are not a social organization, but an independent union stressing action. Nobody in our community caters specifically to keeping Jewish youth involved in issues like racism, assimilation or how to help Jews from oppressed countries. We are training the upcoming leadership, preparing them for univesity life."

The 80 teenagers from across Canada participated in a wide variety of workshops and lectures during the weekend convention. Sessions focused on Syrian and Sephardi Jewry, the Holocaust and the Arab-Israeli conflict.

A telegram was received from Prime Minister Brian Mulroney, who wished the delegates "luck and a good exchange of ideas."

Former NAHON chairman Joey Felson blasted the present Jewish system, telling delegates that "99.5 percent of Canada's Jewish students could not articulate a defence of Israel."

At the convention's close, newly-elected co-chairman Sara Eskin declared her intention to widen NAHON's activity in Canada. "Clearly we have a need to decentralize NAHON and get out to the smaller Jewish communities."

New NAHON member Jesse Guberman of Montreal went home weary, but committed. "I realize how important it is for me as a Jewish teenager to be involved. It's time for me to make a difference."

BBC MISSION IN ARIEL

Ron Nachman (centre), mayor of Ariel in Samaria, welcomes B'nai Brith Canada delegation during their recent fact finding President's Mission to Israel. Ariel has a population of 15,000 citizens. Shown, from left, are Gabriel Nachman, BBC president-elect; Nachman, BBC national president Marilyn Wainberg. The mission also met with Prime Minister Yitzhak Shamir and Shimon Peres, the former prime minister.

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The Globe and Mail, Saturday, November 16, 1991 THE ARTS

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Organizations and People

Diabetics get helpful tips on Passover foods

By
BEN ROSE

TORONTO —
High fibre matzah made from whole wheat or bran now available in the stores should make Passover a healthier time for diabetics and others, a nutritionist said here recently.

Another tip Beth Duviner gave was to cut down the amount of butter slathered on matzah by using low fat cottage cheese or yogurt strained through cheesecloth.

Even though whole wheat matzah meal is not yet available commercially, Duviner said grinding up whole wheat matzah would do the trick.

With other dietary experts Duviner spoke to a meeting of the Jewish Diabetes chapter at Shaarei Shomayim Synagogue.

Unfortunately there is no supply of kosher for Passover sugar substitute on hand in Toronto this year, said Esther Schwartz, the chapter's kosher consultant. However, the natural sugar in fruits and vegetables will suffice, she added.

She advised diabetics who will be eating at seders two hours later than their usual meal hour to have a snack at the regular time plus a fruit and a vegetable and to deduct this from the seder meal.

Diabetics should drink dry wine, not sweet, and though the seder ritual calls for four cups of wine, the diabetic need drain only the fourth cup which is required by the blessing following, Schwartz said.

She also advised diabetics to stay away from fried matzah or other fried foods, to drink plenty of water and to have a fresh fruit for dessert. Only a thimbleful of salad dressing should be used.

Diabetics should not take a salt shaker to the table because there is enough salt naturally in their diet, Duviner said. The average person in North America consumes 12 grams of salt a day (two and one-half teaspoons) when only one-third of that amount is needed, and the link between salt and heart disease and high blood pressure is a matter of concern.

The Ontario government is providing a grant of $125 to all diabetics over 65 who require insulin with a grant of $125 to cover the cost of needles and syringes, Carol Jones of the Health Ministry announced. Only a simple application form need be filled out and no signature by a physician is required, she said.

Thelma Barer-Stein and Risa Vandersluis also took part in the program.

Rosalee Latchman was named the new president of the chapter, succeeding Shirley Glatt.

Oat matzah available

LONDON, England —
Machine-baked oat matzah will be available in the United States and Canada this year for the first time. They are being mass produced for the public but especially for persons who, for medical reasons, have an intolerance to eating and digesting wheat matzah.

For the past eight years, hand-baked shmura oat matzah has been produced and distributed on a limited basis through a voluntary non-profit organization here run by Rabbi Ephraim Kestenbaum and under the kashruth supervision of Rabbi Osher Westheim of the Manchester Bet Din.

As a result of a number of technological improvements in the milling, grinding and baking processes, says Rabbi Kestenbaum, oat matzah has been successfully produced this year with much improved taste and at a substantially lower price to the consumer.

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Tourism, trade focus of NCJW luncheon

By
CYNTHIA GASNER

The Canada-Israel connection through tourism and trade will be the theme of a fundraising Honoree Champagne Lunch of the National Council of Jewish Women of Canada (NCJW) May 31, at Toronto's Inn on the Park, Centennial Ballroom.

The honorees, Sara Pachter of Fisher Fremont Travel Ltd., Monty Brown of Teknion, and Saul Feldberg of Global Manufacturing, will be feted for their contributions to the State of Israel.

Pachter recently completed her 108th trip to Israel with visiting groups. Feldberg and Brown have furniture factories in Israel and have opened the door to the employment of many people in Israel.

"Needless to say, tourism and trade with Israel are both needed to advance the State of Israel," says Gloria Strom, the national president who is heading the fundraising campaign. "We recognize that our Canadian links to Israel are of the utmost importance to furthering Israel's growth and independence.

"NCJW also has a stake in Israel through the Israel Family Counselling Association (IFCA)," Strom says, explaining that IFCA is a social service agency which employs social workers to help families in distress. This agency sends staff members to communities throughout Israel for family education.

Pachter is well known for advancing tourism to Israel. In 1991 she was honored in Israel by the Israeli government when she completed her 100th tour.

A Torontonian, Pachter has been very involved as a communal volunteer and she is a strong supporter of Israel. She has worked on State of Israel Bonds campaigns and served on the boards of Holy Blossom Temple and B'nai Brith Women.

Feldberg was born in Poland and as a child survived the Holocaust. After the war, he and his family escaped from the pogroms of Poland and Germany and were sent to a displaced persons' camp. In 1949, he settled in Israel and four years later, he and his parents came to Canada. Feldberg went to work for an upholstery shop where he learned the trade.

He and his wife Toby established Global Upholstery Company Inc. in 1966 which has since become a leader in office furniture in Canada.

Brown and his family emigrated to Canada in 1952. He was a partner and founder of RAM Partitions and later joined Nightingale Industries.

In 1983, he created Teknion Furniture Systems, a concept supported by Global Upholstery. Teknion has grown to become a major player in the international office furniture systems market with a worldwide distribution network.

In a joint venture with an Israeli company, Teknion Israel was established. Spearheaded by Feldberg and Brown, Teknion has become the largest system company in Israel. The company exports millions of dollars of products to Europe and employs many new immigrants.

Tickets for the Champagne Lunch are $125 per person with an income tax deductible receipt for the maximum allowed by law. For more information or for tickets call NCJW's offices at (416) 665-8251.

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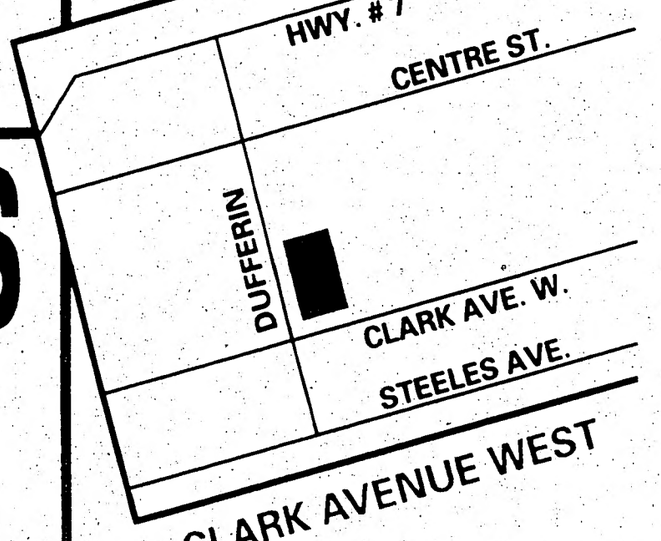

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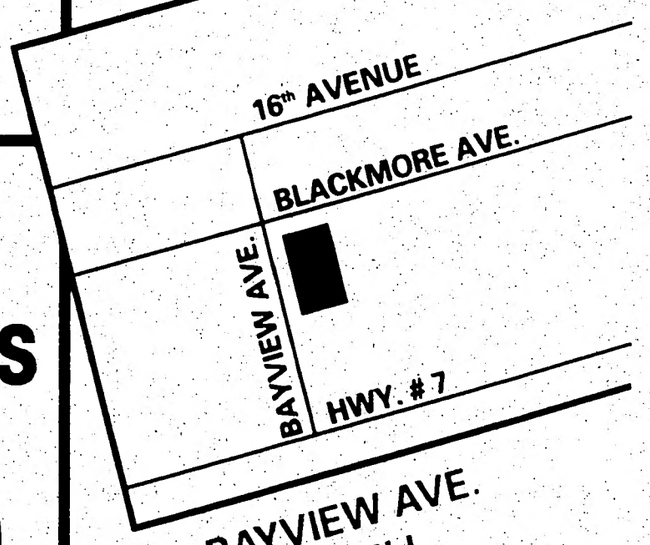

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Organizations and People

SAJAC marks 13th year

By
RANDI DRUZIN

TORONTO —
The South African Jewish Association of Canada (SAJAC) is going strong in its bar mitzvah year.

Many of the organization's 300 members participate in monthly events planned by their executive. During the winter, these men and women — all of whom have emigrated to Toronto from South Africa and "are old enough to have grandchildren" — meet at the Banbury Community Centre to play bingo, enjoy pot-luck lunches and hear guest speakers.

In the summer months, SAJAC charters buses for Sunday outings. In the past, members have visited Stratford, Kingston, Gravenhurst and Woodbine Race Track.

"Woodbine has always been one of our most popular excursions," says committee member, Thea Abramson. "Every year I form a betting pool with 10 other women, and we put our money on a horse whose name we like or whose name has something to do with South Africa," she says laughing. "We lose quite often," she adds.

SAJAC was established by Len and Nancy Rubenstein — a South African couple who moved to Canada shortly after the Sharpeville massacre in 1960 — as a landsmanschaften organization.

"At that time, most South Africans who came to Canada didn't know very much about the country and often didn't know anyone here," Abramson explains. "SAJAC helped them find places to live and find good schools for their children. It helped them adapt."

SAJAC's original 10 members were from the generation after Abramson's, but as membership climbed, the organization divided into two groups, one for members roughly Abramson's age (over 60 years), and one "for the younger generation." Though they get together occasionally, the two groups function separately.

Today, most newly-arrived South African immigrants have family and friends living in the Toronto area and don't need the support of a landsmanschaften organization. But they do like to meet other South African natives.

"Just about every grandparent who comes to Toronto from South Africa knows about SAJAC and most ask to be put on our mailing list," says Abramson, who with her husband, Leo, came to Canada from Johannesburg 11 years ago.

Abramson's committee mails a monthly newsletter to all of its members for a fee of $10 a year. This money helps fund SAJAC's monthly events. Extra funds are donated to local and Jewish charities.

The group marked their 13th year with a bar/bat mitzvah celebration ("We're gender-neutral," explains Abramson) last December. The birthday celebration was combined with SAJAC's annual Chanukah party at the Banbury Community Centre.

Abramson and some other committee members marked the Bar/Bat Mitzvah by reciting rhymes in tribute to past and present members. The sit-down brunch was a "lovely affair," says Abramson. "I'm looking forward to next year."

NORTH BAY CELEBRATION

Most of the North Bay Jewish community turned out — along with groups from the local Unitarian Church and Salvation Army — to attend the annual communal Purim celebration. Two 12-year-old participants in Canadian Jewish Congress, Ontario region's outreach education program for teenagers played Mordechai and Esther. They are Lara Colton (left) and Talia Brown. [Susan Jackson photo]

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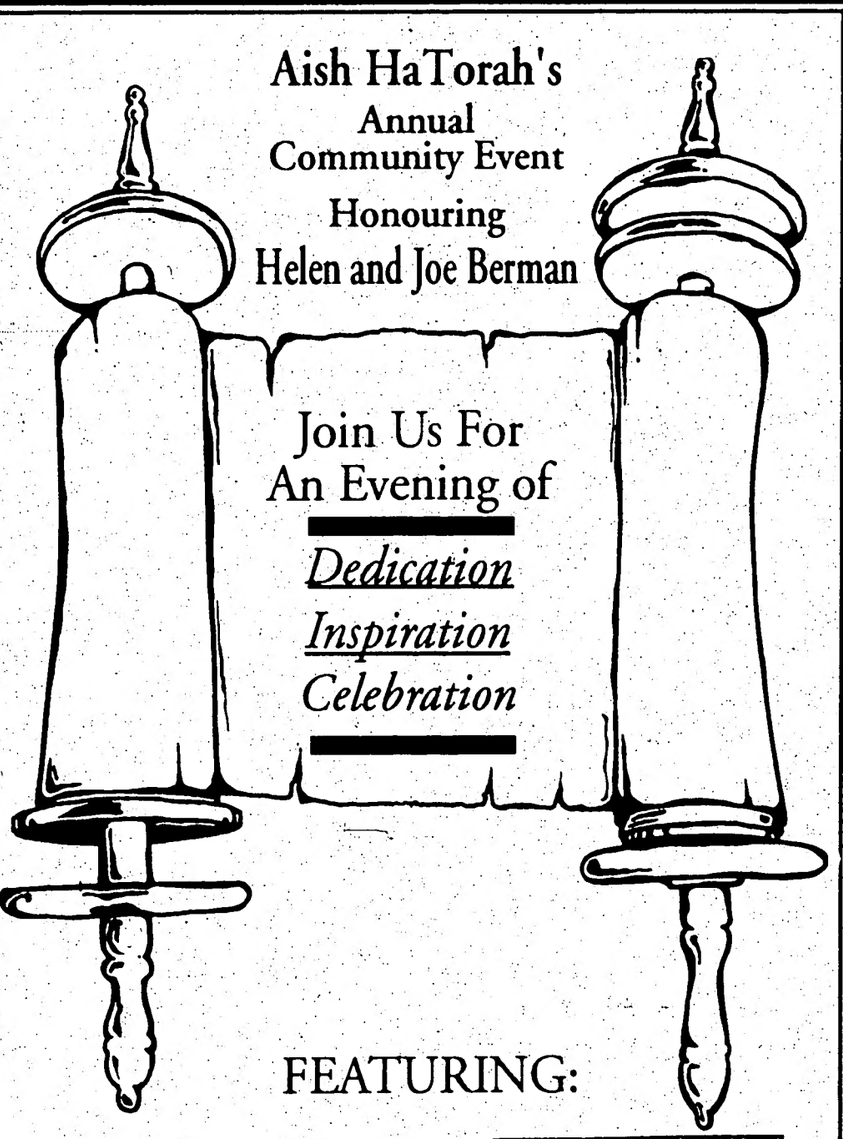

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Jewish life found in East Asia

MONTREAL —

Shabbat in East Asia, challah in Tokyo, spicy curried beef over rice in Singapore, and barbecue fish in black sauce in Hong Kong. These were just some of the unusual tastes of the Orient for Montrealer Wendy Wolfe Fine who spent three weeks exploring Jewish communities in East Asia with her family.

Fine, currently living in California, is a Jewish communal professional with a strong family history of communal involvement. Her father, Harvey Wolfe, is president of Montreal's Allied Jewish Community services and her mother Roslyn is a past chairman of Women's Division of Combined Jewish Appeal. Fine's fascination with Jewish life outside of North America led her on this odyssey of discovery. Although the flavor and environment differed, Fine found many similarities with North American Jewish communities including voluntary leadership boards, challenges of providing for the multiple needs of each community, Hebrew schools and United Israel campaigns.

"Perhaps one of the most notable characteristics of the communities we visited is that they all have transient memberships," Fine explained. "A large segment of each community is temporary. Expatriates work for two to three years as engineers, architects, and business people before returning to the United States, Israel, Australia, Europe and other countries. Some are Israeli members of the diplomatic corps, some are students wishing to study Asian languages. Others come to teach English.

"The result is an ever-changing makeup of the community. In Hong Kong community memberships accommodate the transient nature with overseas memberships for those who travel regularly to Hong Kong, absent memberships for those who will be away for over six months, and non-active memberships for those who have been transferred but wish to retain their memberships in case they do return," said Fine. "Even very short-term visitors like us fell into the category of temporary membership."

This transitory Jewish population poses several problems.

In Tokyo, Rabbi Silberschein feels that the community lacks stability in that change can be a very long process and board members can be difficult to find.

In Bangkok, attendance at Sabbath services at the Evenchen Synagogue depends on who is there at the time with as many as 50 out of 70 participants being visitors. Passover and the High Holidays see an exodus of transient members and most affluent permanent residents to Israel and other places."

Because the numbers are small, there must be compromise. The rabbi automatically becomes the man of many hats. The communal structure, with the exception of Hong Kong, requires that the individual synagogue and spiritual leader serve all segments of the Jewish community. "The rabbi in Tokyo, Rabbi Silberschein, was chosen on the assumption that an Israeli-American Conservative rabbi could unite the different groups of the community," said Fine.

"The communities have to make a major effort to sustain Jewish traditions since resources are not always available. In Taiwan, for example, families have brought in mohelim from the United States to perform ritual circumcisions. Others have used a medical doctor from Indonesia. Presently the mohel from the Philippines is flown to Bangkok to perform circumcisions."

Due to the lack of a cemetery in Bangkok, and a regulation barring the establishment of new cemeteries, the issue of Jewish burial requires a major accommodation. "Some Jews have been buried in a Protestant cemetery, whereas others have been cremated. The majority of the population of Thailand follows Buddhism which practises cremation."

"Maintaining Kashrut requires a significant effort and often compromise. In Tokyo, the Jewish community brings in glatt kosher meat and poultry from Denver twice a year. The centre provides members with other kosher products like wine and matzah for Jewish holidays. In Taiwan, the Jewish community centre only has a milk kitchen. A meat kitchen would be too costly to sustain."

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Organizations and People

Canadian ORT president joins delegation to Mexico

TORONTO —

Bernard Gross, president of Canadian ORT and vice-president of the World ORT Union, recently headed a delegation of 10 ORT officials who were received by the president of Mexico, Salinas de Gortari.

During this meeting, the president praised the work of ORT and Canada's International Development Agency (CIDA), in his country.

The ORT delegation visited two private Jewish schools in Mexico City. "The children of Mexico's 50,000 Jews all go to Jewish schools, Gross said. They all work with ORT programs."

Gross noted that qualified teachers for Jewish schools for the entire continent come from ORT's Shazar Teacher Training College in Buenos Aires, Argentina.

In one school, children "five years and older worked on the computer . . . took a disk home with their homework and studied their lessons on computers at home," he said.

A second tribute to ORT came at the conclusion of Gross' visit when the wife of Presient de Gortari, who heads up the Mexican government agency DIF, saluted ORT at a banquet attended by 350 people at the Jewish Sports Centre in the Mexican capital.

On his return to Canada, the Canadian ORT president reported to Marcel Masse, the cabinet minister responsible for the Canadian International Development Agency, that "as a Canadian, it was with great pride to hear the president of Mexico praise the wonderful work of CIDA and ORT."

ORT, the Organization for Educational Resources and Technological Training, is active in more than 40 countries and has an enrolment of more than 200,000 students. It is the largest non-governmental vocational education system in the world.

Sills to address Hadassah-WIZO

TORONTO —

Beverly Sills will be the keynote speaker at this year's Hadassah-WIZO youth aliyah luncheon on May 6 at the Toronto Marriott Eaton Centre at 12 noon.

The goal of the youth aliyah movement has been the rescue and rehabilitation of children from impoverished and life-threatening circumstances.

In the last year, Israel has received thousands of youth from Ethiopia and the former Soviet Union. The challenge facing youth aliyah now is the education and absorption of these young people, while at the same time, continuing to offer quality programs to poor and disadvantaged Israeli youth.

Beverly Sills

Sills has been the general director of the New York City Opera since July 1979. She came to that post after a dazzling career in opera as a leading soprano with the New York City Opera, the Metropolitan Opera and with major companies in cities around the world.

As head of the New York City Opera, she became known for her efforts to have young American artists recognized.

Her concern for youth has taken her around the world working with young people of all nationalities.

For more information about youth aliyah or for reservations for the luncheon call the Toronto Hadassah-WIZO office at (416) 789-4373.

Jets talk hockey at CJA brunch

By
MYRON LOVE

WINNIPEG —

Winnipeg Jets hockey club president Barry Shenkarow and Igor Kuperman, the Jets' Russian-Jewish communications department assistant, were the guest speakers at a recent brunch put on by the Combined Jewish Appeal's Jewish Leaders of Tomorrow (JLT) division. The brunch, held at the Shaarey Zedek Synagogue, was a fundraiser for Operation Exodus.

JLT chairperson Fred Rutman reports Shenkarow spoke briefly about hockey and the Jets then opened the floor to questions. Kuperman, a Russian hockey writer who was hired by the Jets about two years ago, spoke about how he had always dreamed about coming to Canada and how it came about that he joined the Jets.

He also spoke about how bad the situation has become in the former Soviet Union and how anti-Semitism effects some, but not others. He was never much involved in Jewish activities in Russia and never thought about going to Israel. Hockey has been central to his life.

The JLT was formed last March with a mandate to bring people together rather than fundraising. It has a core group of 25 and a mailing list of about 120. Rutman reports the group has four functions a year.

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Community Calendar

DATE	EVENT	ORGANIZATION	PLACE/TIME
APRIL/92			
SATURDAY 25	Third Community Seder	THE SECULAR JEWISH ASSOCIATION	JCC Northeast Branch — 5:30 p.m.
SUNDAY 26	Lecture - Peter Solomon "Jews in the Former Soviet Union"	ADATH ISRAEL SISTERHOOD/	Adath Israel Synagogue
		ROSALIE HOFFMAN MEMORIAL FUND	8:00 p.m.
	Second Annual Bash	HADASSAH-WIZO	Rock 'N Dinner — 8:00 p.m.
	A Special Award to the Toronto Sun	BETH TZEDEC MEN'S CLUB/BETH TZEDEC MEN'S CLUB/	Beth Tzedec Main Hall
		ISRAEL BONDS COMMITTEE	Breakfast — 9:30 a.m.
	"The North American Jewish Experience: A Reflective Analysis"	CANADIAN FRIENDS OF THE HEBREW UNIVERSITY	Convocation Hall, University of Toronto
	Speaker: Professor Alan Dershowitz	NEW LEADERSHIP	7:45 p.m.
	Craft Sale	TORONTO HUNGARIAN JEWISH ASSOC. SR. GROUP	JCC North Branch — 10:00 a.m. - 4:00 p.m.
SUNDAY 27	6th Annual Neighbourhood Interfaith Dinner	BETH TZEDEC MEN'S CLUB/	Beth Tzedec Synagogue — 6:30 p.m.
	Spring Study Program - Rabbi Scheim, Cantor Kirshblum	ADATH ISRAEL/BETH DAVID	Adath Israel Synagogue — 8:00 - 10:00 p.m.
	5th Annual Meeting: Dorrit Yacoby, Artist	BEN-GURION UNIVERSITY OF NEGEV	Arnold Gottlieb Gallery — 7:45 p.m.
TUESDAY 28	Annual Program - "Violence Against Women"	JWF/FED.	Adath Israel Synagogue — 7:30 p.m.
	Public Health Forum "Update on Memory:	BAYCREST WOMENS' AUXILIARY	Baycrest Centre — 7:30 p.m.
WEDNESDAY 29	Yom Hashoah Community Commemorative	HOLOCAUST REMEMBRANCE COMMITTEE/FED.	Beth Tikvah Synagogue
	Course — The Logical Talmud - Is It? — Rabbi Y. Feigenbaum	INSTITUTE FOR JEWISH LEARNING	Bloor "Y" JCC — 7:30 p.m.
THURSDAY 30	Annual Yom Hashoah Ve Hagvura Commemmoration	CDN. SOC. FOR YAD VASHEM/BETH AVRAHAM YOSEPH SYNAGOGUE	B.A.Y.T. — 7:30 p.m.
	Everything You Wanted To Know About Jewish Marriage —	THE JEWISH WARRIORS EDUCATION COMMITTEE/	Shaarei Shomayim Synagogue
FRIDAY 1	But Were Afraid To Ask — Seminar	SHAARE SHOLOM CONGREGATION	8:00 p.m.
APRIL	Yom Hashoah Ve Hagvura Commemoration	CANADIAN SOCIETY FOR YAD VASHEM	Yad Vashem Holocaust Mem. - Earl Bales Park - 10:30 a.m.
	Fashion Show & Gala Auction	LEO BAECK DAY SCHOOL	Holy Blossom Temple
			Preview: 7:30 p.m. Show: 8:00 p.m.
MAY/92			
FRIDAY 1	Course: Who Should Live and Who Should Die — Rabbi H. Sacknovitz	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 7:30 p.m.
SATURDAY 2	Shabbat Family Service	BETH TZEDEC YOUNG FAMILIES COMMITTEE	Beth Tzedec Synagogue Hendeles Chapel — 10:00 a.m.
SAT./SUN. 2/3	Yom Hashoah Remembrance Weekend	BETH TZEDEC CONGREGATION	Beth Tzedec Synagogue — Service: 9:00 a.m.
			Sunday breakfast: 9:30 a.m.
SUNDAY 3	Annual Spring Bazaar	B'NAI BRITH WOMEN OF TORONTO	St. Lawrence Market — 10:00 a.m. - 6:00 p.m.
	Aviva Art Show	AVIVA/HOT AVIVA HADASSAH - WIZO CHAPTERS	Columbus Centre 7:00 p.m.
	Family in Israel Tea	EMUNAH WOMEN OF TORONTO	Baycrest Theatre — 2:00 - 4:00 p.m.
	Holocaust Memorial	THE SECULAR JEWISH ASSOCIATION	JCC Northeast Branch — 7:45 p.m.
	Makhelat Reena Concert	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue — 4:00 p.m.
MONDAY 4	Spring Study Program - Rabbi Allen, Cantor Kirshblum	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue— 8:00 - 10:30 p.m.
	Dinner	HAIFA UNIVERSITY	Sheraton Centre — 6:00 p.m.
	Course — Judaism and the Modern Individual — Rabbi Gunther Plaut	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 7:30 p.m.
	Addiction & Recovery in the Jewish Community	BETH TZEDEC SISTERHOOD/J.F. & C.S.	Beth Tzedec Synagogue — 7:30 p.m.
	The Anne Frank High School Choir from Budapest, Hungary	ADATH ISRAEL/HOLOCAUST REMEMBRANCE COMMITTEE	Adath Israel Synagogue — 8:30 p.m.
SUN./MON. 3/4	Independence Day Tour	ADATH ISRAEL SINGLES	Adath Israel Synagogue
TUESDAY 5	Lecture - Dr. Katharine Siminovich "Impact of Genetics on Disease"	WEIZMAN WOMEN FOR SCIENCE	8:00 p.m.
	Annual Lottery	NER ISRAEL	Torah Emeth — 6 p.m.
	Men's Annual Dinner: Honoree - Ted Winick	JCC (Bloor Branch)	Jewish Community Centre (Bloor) 6:00 p.m.
	Annual Lecture - Shira Herzog-Bessin "On Israel"	ADATH ISRAEL CONG./MARNIE KIMMELMAN MEM. FUND	Adath Israel Synagogue — 8:00
	Course: Prayer: Ritual or Spirituality — Rabbi S. Saltzman	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 7:30 p.m.
	Course: Mystics, Messiahs, and Hassidim — Dr. A. Nussbaum	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 8:00 p.m.
	Frances Bitterman Memorial Lecture: Prof. Stuart Schoenfeld	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue — 8:00 p.m.
WEDNESDAY 6	Youth Aliyah Luncheon	TORONTO HADASSAH-WIZO	Marriott Eaton Centre — noon
	Course: Sing Along with the Jews — Naomi Bell	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 1:00 p.m.
	Religious Services Commemorating Yom Hazikaron and Yom Ha'atzmaut	MIZRACHI	B.A.Y.T. — 7:30 p.m.
THURSDAY 7	Community-Wide Yom Ha'atzmaut Celebration	CANADIAN ZIONIST FEDERATION	
	Yom Ha'atzmaut Evening Celebration	NA'AMAT TORONTO	
	Yom Ha'atzmaut Program	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue — 4:00 p.m.
SUNDAY 10	Annual Meeting	JEWISH ARTS SCHOLARSHIP SOCIETY	
	"Fun Run"	BAYCREST MEN'S SERVICE GROUP	Baycrest Grounds
	"Spring Tea"	RHEARM PARENTS' ASSOCIATION	12 Gladiola Crt. — 2:00 p.m.
	Youth Fair	ADATH ISRAEL YOUTH DEPARTMENT	Adath Israel Synagogue — 11:00 a.m.
	Scholarship Presentations	BETH TZEDEC MEN'S CLUB	Beth Tikvah Synagogue — Breakfast: 9:30 a.m.
MONDAY 11	Spring Study Program - Rabbi Allen, Cantor Zingboim	ADATH ISRAEL/BETH DAVID CONGREGATION	Adath Israel Synagogue — 8:00 - 10:30 p.m.
TUESDAY 12	Annual Meeting	BAYCREST WOMEN'S AUXILIARY	Baycrest Terrace — 9:15 a.m.
WEDNESDAY 13	Course: Current Israeli Authors — Yael Seliger	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 7:30 p.m.
	Course: And In This Corner — Dr. M. Lockshin	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 8:30 p.m.
	Course: Judaism Through the Artists Eyes — Maxine Blendis	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 7:30 p.m.
	Tea & Fashion Show	CDN. SHAARE ZEDEK HOSPITAL FDN./WOMEN'S DIVISION	Sunnybrook Hospital Grounds — 1:00-4:00 p.m.
	Work on the Baycrest Project	POMEGRANATE GUILD OF JUDAIC NEEDLEWORK	Holy Blossom — 8:00 p.m.
THURSDAY 14	Frances Bitterman Memorial Lecture: Selma Sage	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue — 8:00 p.m.
	Course: The World and Our Jewish Community-In Yiddish - Judge Phil Givens	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC — 1:30 p.m.
	Course: Everything You Wanted To Know About The Bible	INSTITUTE FOR JEWISH LEARNING	North "Y" JCC
	But Weren't Allowed To Ask — Rabbi H. Markose		7:30 p.m.
	Group Show of Reena Artists	REENA FOUNDATION	JCC North Branch Lobby — 7:30 - 9:30 p.m.
	Annual Memorial Lectures: Professor Baruch A. Levine	BETH TZEDEC CONGREGATION	Beth Tzedec Synagogue — 10 a.m. - 12 noon
SUNDAY 17	Annual Dinner "Past Presidents of Mother's Assoc."	ETZ CHAIM SCHOOL	Beth Avraham Synagogue — 6:00 p.m.
	Bazaar	SHAAR SHALOM SISTERHOOD	Shaar Shalom Synagogue — 9 a.m. - 3 p.m.
TUESDAY 19	Annual Meeting	JEWISH FAMILY & CHILD SERVICE	Lipa Green Building — 7:30 p.m.
	Frances Bitterman Memorial Lecture: Professor Martin Lockshin	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue — 8:00 p.m.
WEDNESDAY 20	Domestic Violence in the Jewish Home	BETH TZEDEC SISTERHOOD/J.F. & C.S.	Beth Tzedec Synagogue — 7:30 p.m.
THURSDAY 21	National Plenary Assembly — Canadian Jewish Congress	CANADIAN JEWISH CONGRESS	Regal Constellation Hotel
SUNDAY 24	Annual Spring Concert	TORONTO JEWISH FOLK CHOIR	Bickford Park Centre — 3:00 p.m.
	Executive Committee Meeting	U.I.A. OF CANADA	Lipa Green Bldg., 4th Floor Conference Centre
			4:00 - 7:30 p.m.
MONDAY 25	Spring Study Program - Rabbi Saltzman, Cantor Zingboim	ADATH ISRAEL/BETH DAVID	Adath Israel Synagogue — 8:00 p.m.
	Tribute Dinner: Honouree - Harold Malitsky	BOARD OF JEWISH EDUCATION/JFGT	
	Annual Campaign Dinner	AISH HATORAH	Sheraton Hotel — 7:00 p.m.
TUESDAY 26	"Under the Boardwalk"	THE CANADIAN CANCER SOCIETY	RPM Nightclub (Queensway) — 8:00 p.m.
	Blue Jay Night Dinner	COMMUNITY HEBREW ACADEMY	Sheraton Centre — 6:00 p.m.
	Cocktail Reception	ISRAEL BONDS	
	Jazz Meets Klezmer: Moe Kauffman Quintet —	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue
	The Gloria Feidman Klezmer Trio		8:00 p.m.
WEDNESDAY 27	Annual Golf Tournament	CANADIAN TECHNION	Emerald Hills Golf Club
	Alexandre Raab Tribute Dinner	CANADIAN FRIENDS OF HEBREW UNIVERSITY	Inn On The Park — 6:00 p.m.
	Awareness Evening	UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM	Shaarei Haim Synagogue
THURSDAY 28	Investiture of Companion Event	CANADIAN FRIENDS OF TEL AVIV UNIVERSITY	Beth David Synagogue — 6:00 p.m.
SATURDAY 30	Dancing to the music of the Flying Bulgar Klezmer Band	THE KOFFLER GALLERY	JCC North Branch — 9:00 p.m.
SUNDAY 31	Walk for Israel	UNITED JEWISH APPEAL/FED.	All Day
	Dinner & Dedication	YESHIVA ETZ YITZCHAK	235 Bowman Street, Hamilton — 5:00 p.m.
JUNE/92			
MONDAY 1	Annual Chorale Concert	JEWISH MUSIC COMMITTEE/FED.	Adath Israel Synagogue — 8:00 p.m.
	Spring Study Program — Rabbi Scheim, Cantor Kirshblum,	ADATH ISRAEL/BETH DAVID	Adath Israel Synagogue
	Cantor Zingboim		8:00 — 10:30 p.m.
	"A Festival of Jewish Art" (Show & Sale)	THE JERUSALEM FDN. OF CANADA YOUNG LEADERSHIP	The Pantages Theatre — 7:30 p.m.
TUESDAY 2	Annual Meeting	FED.	Leah Posluns Theatre — 7:30 p.m.
WEDNESDAY 3	Dinner - "Evening of Hope - Under The Big Top"	TOURETTE SYNDROME FOUNDATION OF CANADA	Richmond Hill Country Club
	Update '92	BEQUEST & ENDOWMENT/FED.	Beth Emeth Synagogue — 7:00 a.m.-1:00 p.m.
	Sport Celebrity Dinner: Honourees: Bruce McNall,	JEWISH COMMUNITY CENTRE	Regal Constellation Hotel
	Wayne Gretzky, John Candy		6:00 p.m.

DATE	EVENT	ORGANIZATION	PLACE/TIME
JUNE/92			
THURSDAY 1	Lecture: Dr. Tevee LaPidot	WEIZMAN WOMEN FOR SCIENCE	8:00 p.m.,
	Theatre Night	CANADIAN FRIENDS OF HEBREW UNIVERSITY	
	Elimination Draw	B'NAI BRITH WOMEN OF TORONTO	Beth Tikvah Synagogue — 9:15 p.m.
SATURDAY 6	Shabbat Family Services	BETH TZEDEC YOUNG FAMILIES COMMITTEE	Beth Tzedec Synagogue Hendeles Chapel — 10:00 a.m.
MONDAY 8	75th Anniversary Gala Dinner	ADATH ISRAEL SISTERHOOD	Beth Tzedec Synagogue — 6:30 p.m.
WEDNESDAY 10	Annual Show and Share	POMEGRANATE GUILD OF JUDAIC NEEDLECRAFT	Holy Blossom Temple — 8:00 p.m.
	Annual Concert	JAZZRICH	Shaarei Shomayim — 8:00 p.m.
	Annual Dinner "Growing Up With Na'amat"	NA'AMAT TORONTO	Beth David Synagogue — 7:00 p.m.
THURSDAY 11	Annual Meeting	JEWISH NATIONAL FUND OF TORONTO	Inn on the Park — 7:30 p.m.
	An Evening with Rivka Golani	CANADIAN FRIENDS OF RAMBAM HOSPITAL	(no time or place yet)
SUNDAY 14	Annual Dinner: Installation of Officers	BAYCREST MEN'S SERVICE CLUB	Wagman Centre — 6:00 p.m.
	Bi-Annual Dinner	CHARLES BRONFMAN FOUNDATION	Marriott Hotel (Eaton Centre) 6:30 p.m.
	Concert — Evening Celebration	MUSIC SOCIETY/FED.	
	Annual Brunch: Honourees - Dr. Allan & Annie	SHAARAY HASHEM JEWISH DAY SCHOOL	Shaarei Shomayim Synagogue
	Heber, Danny & Joy Zigelman, Gordon Donsky		10:00 a.m.
	"CHAI" Celebration & Alumnae Reunion	LEO BAECK DAY SCHOOL	Leo Baeck Day School — 11:00 a.m.
MONDAY 15	Annual Lecture — Professor Arthur Kruger	ADATH ISRAEL CONG./DR. DOROTHY BOWIE MEM. FUND	Adath Israel Synagogue — 8:00 p.m.
	Dinner: Tribute to Bill Attewell M.P. - Markham	MARKHAM P.C. ASSOCIATION	Sheraton Centre — 6:00 p.m.
TUESDAY 16	Annual Gala Dinner: Honourees - Bert & Marilyn Raphael	REGINA FOUNDATION	Regal Constellation Hotel - 6:15 p.m.
	Luncheon: Conrad Black	ANNUAL DINNER OF THE ISRAELI COLLEGE OF TECHNOLOGY	Sheraton Centre Downtown — 12:00 noon
WEDNESDAY 17	Concert	BETH SHOLOM CONGREGATION	Beth Sholom Sanctuary — 8:00 p.m.
	Boys — Graduation	ETZ CHAIM	Etz Chaim School (Patricia Ave.) 7:30 p.m.
	"The Good Times Bowl"	TORONTO CHAPTER WEIZMAN INSTITUTE	Thorncliffe Bowlerama — 7:00 p.m.
THURSDAY 18	Annual Jewish Book Award Night	JEWISH BOOK COMMITTEE/FED.	Lipa Green Building — 8:00 p.m.
	Girls — Graduation	ETZ CHAIM	Etz Chaim School (Yorkhill Blvd.) 7:30 p.m.
SUNDAY 21	"Four Faces of Israel" Show	CANADA ISRAEL SECURITIES FOUNDATION	Winter Garden Theatre — 8:00 p.m.
	Family Picnic	BETH TZEDEC YOUNG FAMILIES COMMITTEE	Details to follow
	Annual Fundraiser and Tennis Exhibition	CANADIENS ATHLETICS FUND	Contact Ann — 660-1999
TUESDAY 23	Mount Sinai Auxiliary — Gala Benefit	MOUNT SINAI HOSPITAL AUXILIARY	Elgin Theatre
	"Joseph and the Amazing Technicolor Dreamcoat"		7:00 p.m.
JULY/92 SUN. 5/19	Adath Israel Bar/Bat Mitzvah — Tour Israel	ADATH ISRAEL CONGREGATION	
TUESDAY 21	Baycrest Open	BAYCREST YOUNG LEADERS	Spring Lake Golf & Country Club — 10:30 a.m.
THURSDAY 23	Golf Tournament	SHAARE ZEDEK	
AUG./92 WED. 19	Gala '92 "Wish Upon A Star"	BAYCREST WOMEN'S AUXILIARY	Inn On The Park — 6:30 p.m.
SEPT./92 WED. 9	Russian Gala Wedding	JEWISH RUSSIAN COMMUNITY CENTRE OF TORONTO	B.A.Y.T. — 5:00 p.m.
SATURDAY 12	25th Anniversary Celebrations	BETH TIKVAH CONGREGATION	Beth Tikvah Synagogue
SUNDAY 13/15	Judaic Art Exhibit	OHR SAMUAYACH	
SUNDAY 13	"SUPER SUNDAY"	UNITED JEWISH APPEAL/FED.	
	Opera & Broadway Night	MUZIO SOCIETY/FED.	
MONDAY 14	50th Anniversary Dinner	EMUNAH WOMEN OF TORONTO	Beth Avraham Synagogue
SATURDAY 19	Lecture: Annual Sidney S. Colt Memorial	ADATH ISRAEL CONGREGATION/DR. SIDNEY S. COLT MEM. FUND	Adath Israel — 9:15 p.m.
SUNDAY 20	National Board Meeting	CANADIAN FRIENDS OF BEN-GURION UNIVERSITY	Deerhurst Resort, Huntsville — 10:00 a.m.
	Annual Tribute to Volunteers Brunch	NA'AMAT TORONTO	11:00 a.m.
TUES. 22	Luncheon: Speaker - Faith Popcorn	ISRAEL CANCER RESEARCH FUND	Sheraton Centre — 12:00 noon
OCT./92 SUN. 18	Annual Governors Dinner	ONTARIO MEN'S CHT.	Inn On The Park — 6:30 p.m.
WEDNESDAY 28	Annual Bazaar	TORONTO HADASSAH - WIZO	Automotive Bldg. - C.N.E. + (all day)
NOV./92 SUN. 1	Annual Dinner: Honouree - Kurt Rothchild	ISRAEL BONDS	Constellation Hotel — 5:30 p.m.
	Annual Tea and Fashion Show	ADATH ISRAEL SISTERHOOD	Adath Israel Synagogue — 2:00 p.m.
TUESDAY 3	Annual Meeting	JEWISH COMMUNITY CENTRE	Leah Posluns Theatre — 8:00 p.m.
NOV. THURS. 5/19	Holocaust Education Week Program-Opening Night	HOLOCAUST REMEMBRANCE COMMITTEE	Holy Blossom Temple
	Speaker: Professor Irwin Cotler		8:00 p.m.
SUNDAY 22	64th Annual "Bazaar & Auction"	NA'AMAT TORONTO	International Centre — 10:00 a.m. - 6:00 p.m.
SUNDAY 29	Annual Negev Dinner	JEWISH NATIONAL FUND	Sheraton Centre — 5:30 p.m.

JEWISH FEDERATION OF GREATER TORONTO

ORGANIZATION KEY

JCC - Jewish Community Centre • **FED.** - Jewish Federation of Greater Toronto • **JWF** - Jewish Women's Federation
UIA - United Jewish Appeal • **UJA** - United Jewish Appeal • **USY** - United Synagogue Youth • **JF&CS** - Jewish Family & Child Service

The Jewish Federation of Greater Toronto reserves the right to include/exclude calendar listings on the basis of tentative scheduling and confirmation with the Committee to authorize Community Campaigns (CACC). Major Fundraising events require CACC approval and calendar listing should not be considered as CACC approval. Fundraising organizations are required to follow standing CACC authorization procedures.

Material Supplied By Jewish Federation of Greater Toronto

TO SECURE COMMUNITY CALENDAR LISTINGS CALL:
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Organizations and People

Israeli hockey team finishes first international tourney

By
PAUL LUNGEN

TORONTO —

There was good news and bad news resulting from Israel's participation recently in the International Ice Hockey Federation's (IIHF) C division championships in Johannesberg, South Africa.

First the good news: Israel didn't finish last in the six-team round robin tournament.

Now the bad news: it won only one game and tied another to finish fourth in the competition.

The gritty Israelis, bolstered by four Israeli-born Canadian add-ons, defeated the last-placed Turks 8-2 and tied Luxembourg 5-5 for their only points of the competition.

They were hosed by the first-place Spaniards 23-4 in their first tournament game, lost 5-1 to the second-place South Africans and ran out of gas in a 7-4 loss to third place Greece.

While Israel's shellacking at the hands of Spain was somewhat embarassing, the Spaniards allowed only five goals in the entire tournament, putting the Israeli performance in a somewhat different light. Spain now is eligible to move to the top half of the C division from the bottom tier it now occupies along with the Israelis.

Whether Israel's cup was half empty or half full at its first international tournament depends on your perspective. Hockey in Israel is a recent phenomenon and it hasn't yet developed the homegrown talent to compete satisfactorily against most other C division nations.

Recent Soviet arrivals, some of whom are reputed to be of Junior A calibre, don't yet have the three-year residency requirement that would have permitted them to represent their new country.

Those circumstances presented no small challenge to team coach Gideon Lee, who with his two sons Ido and Uzi, David Cheifetz and Oded Orgil, an articling law student from London, Ont., were the Canadian ringers parachuted in to help the Israelis maintain some on-ice respectability.

(Cheifetz, a Toronto lawyer, believes Spain and Greece also had North American-trained hockey players in their lineups.)

Lee, who has coached for 15 years in Toronto at a variety of levels up to juvenile, responded to an emergency call from Israel only one week before the tournament. Head coach Boris Arkanov, a recent Russian immigrant, had just discovered that his employer would not allow him time off.

Lee, who accumulated funds, uniforms and equipment for the team prior to the coaching call, said he was "tickled pink" to get the summons.

But the last minute aspect made the coaching job especially difficult. He met the squad at its 6:30 a.m. arrival in South Africa. By 9:00 a.m. they were on the ice for their first practice and they faced Spain the very next day. Staying with the Spaniards, clearly the class of the tournament, would have taken "a miracle on ice," Lee said.

Lee said the players, especially the sabra skaters, were very eager to learn, but some were daunted by the entire experience.

Six foot, 180 pound Ran Oz, who is only 14½ years old, had never been on an airplane before. He also had never seen face-off circles (the Israeli rinks he played at have only a centre red line) and had no idea what offside was, Lee said.

Army induction

Twenty-year-old Gal Assa, from Bat Yam, had to contend with army induction only three days after his return while backup goaltender Gregor Yosifovich, a 30-year-old Russian dentist, had to borrow pads before he could play.

Without the Canadian add-ons, the Israelis would have been outclassed even more, said Cheifetz, who was born in the Jewish state. The team's starting goalie, Cheifetz plays in a number of men's leagues in Toronto.

He said the atmosphere on the team was excellent, but they were "in over their heads."

He feels that if Lee and the other Canadians had arrived earlier they may have done better (Lee believes they could have finished third), but without them the team wouldn't have been competitive.

The Spanish side plays at the level of a good industrial team and would probably lose to most Ontario college and university squads, he said. The shooters he faced, with the exception of a Greek defenceman and teammate Ido Lee, were "less than what I normally see."

The skill level of the non-Canadian Israeli players was quite modest, he noted, adding that that was understandable given the newness of the game and the lack of full-size ice in Israel.

Todd Simon

The Canadian-trained defence of 37-year-old Mike Blumberg, a native of Winnipeg who played Junior A hockey in the Western Hockey League, Ido Lee, Orgil and Roy Annau, a native of Wawa, Ont., were the strength of the team, Cheifetz said. Other Canadians included Paul Shindman, chairman of the Israeli hockey league, Mike Rubin, Mark Talesnick and Ward Parson.

Annau, who moved to Israel around the time of the 1967 Six Day War, showed his dedication to the game of hockey on many occasions.

The 5 foot 5, 140 pound defenceman is in charge of Kibbutz Ein Gedi's date plantation, located at the Dead Sea. Twice a week for the past six months, Annau made a three-hour one way trip to play at the rink in Bat Yam. Staying over at Paul Shindman's home, Annau would return to the kibbutz the next day.

Waiting at the bus stop at Ein Gedi with his hockey gear attracted bemused stares from passing motorists, but his greatest support came from sympathetic local bedouin shepherds who came by to inspect the unfamiliar shepherd's staff he was holding, says Ira Garshowitz, a Canadian-born skater in Israel.

While commending the effort of the current edition of the team, Lee said the future of Israel's international hockey will likely be among the country's new Russian immigrants. A new, full-size rink in the Tel Aviv area is also a prerequisite, he said, as it would assist in preparing for tournaments and give new immigrants a leisure activity they are familiar with.

Lee credited the following Canadian corporate sponsors for helping outfit the team in uniforms, team jackets and other equipment: CCM-MASKA, Astro Sportswear, Athletic Knit, Avon Sportswear, York Manufacturing & Silk Screening and Sam Silverberg.

He also thanked the 21 purchasers of $300 Israeli team jackets, adding that team practice sweaters are available if he gets enough orders. For more information, contact Lee at (416) 223-5156.

* * *

If the Israelis had had Todd Simon in the lineup, goal scoring ma not have been a problem.

The Toronto-born centre with the Ontario Hockey League's Niagara Falls Thunder finished the regular schedule with 53 goals and 93 assists for 146 points, good enough to capture the league's scoring title. Last year he finished third, behind megastar Eric Lindros.

Simon's scoring touch hasn't deserted him in the playoffs, as he leads the post-season scoring derby with 39 points — 17 goals and 22 assists in only 14 games.

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Organizations and People

Guide aimed at grandparents

CHICAGO —

B'nai Brith Women (BBW) introduced a new book *Mingled Roots: A Guide to Interfaith Grandparents* at its 1992 biennial convention in Chicago. The book, commissioned by BBW and written by grandparenting expert Sunie Levin, is designed to help Jewish grandparents build positive relationships with their grandchildren who are being raised in an interfaith household and teach them about their Jewish heritage.

Levin, who holds degrees in psychology and education, wrote two previous books on grandparenting *Grandparents Little Dividends* and *Your Grandchildren: Special Ways to Keep in Touch*. She also edits a grandparents' newsletter and leads seminars and workshops around the country on effective grandparenting. She is contributing editor to *Grandparent* and *Child* magazines.

Interfaith households

In introducing *Mingled Roots*, BBW president Joan Kort noted that "more than one-half of Jews married since 1985 married non-Jews, and of those marriages, only 28 percent of the children are being raised Jewish. A 1990 survey conducted by the Council of Jewish federations revealed that more than 600,000 children are growing up in interfaith households. Many of those children have Jewish grandparents who are eager to pass on the values and traditions of Jewish life in a sensitive manner without offending a non-Jewish son- or daughrter-in-law."

Mingled Roots is the first book to focus specifically on grandparenting to interfaith grandchildren. Its publication is one of many outreach efforts by B'nai B'rith Women to help interfaith families cope with the pressures facing them from their families and from society. It is available from B'nai B'rith Women for $13.95. To order, call (202) 857-1370, or write to BBW Public Affairs Department, 1828 L Street, N.W., Suite 250, Washington, D.C., 20036.

B'nai B'rith Women, with more than 100,000 members in the United States and Canada, works locally, nationally, and internatinally to strengthen the effectiveness of women in the Jewish community and in society; to foster the emotional well-being of children; and to perpetuate Jewish values and secure world Jewry.

Survivors' book published

NEW YORK —

The American Gathering/Federation of Jewish Holocaust Survivors has published the second edition of the *Book of Names*.

The *Book of Names* is a compilation of hundreds of thousands of pieces of information based on the National Registry on Jewish Holocaust Survivors. The book contains over 250,000 names of Holocaust survivors and their families living in Canada and the United States.

The National Registry documents the history and life stories of Holocaust survivors, from the horrors, destruction, and devastation of the Holocaust to the rebuilding of families, re-establishment of dignity and contributions to society. The registry also includes the names of deceased survivors.

The National Registry is a resource for researchers, scholars and survivors, with records and photographs preserved at the United States Holocaust Memorial Museum in Washington, DC. Creating and maintaining these monumental records requires the work of a devoted staff and band of volunteers.

The *Book of Names* lists the present names of survivors in alphabetical order, and includes any change of names(s) from before or during the Holocaust such as women's maiden names, names while in hiding, etc. The survivor's place of birth as well as town of residence before and during the war (including ghetto, concentration camp, etc.) is documented. However, to insure privacy, no current addresses are published.

The *Book of Names* will never be marketed commercially. It is available for research at major public libraries, Jewish community centres, museums and Holocaust remembrance committees throughout the world.

Survivors and second-generation survivors are encouraged to write to the American Gathering to fill out a questionnnaire so that they may be included in future additions of the *Book of Names*. To register contact: The American Gathering/Federation of Jewish Hololcaust Survivors, 122 West 30th Street, Suite 205, New York, New York 10001.

For further information, contact Pnina Spetgang, Holocaust memorial committee at 635-2883, ext. 144.

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Organizations and People

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Himey Rosen (left) and Moe Starr (far right), co-chairmen of Baycrest Terrace United Jewish Appeal/Operation Exodus, recently presented a cheque to UJA/Operations Exodus shaliach Yona Gazit.

CJC stresses education

By MAURICE LUCOW

VANCOUVER —

Canadian Jewish Congress Pacific region wants Congress to encourage Jewish communities "to put highest priority on providing accessible and highest quality Jewish and general education options," to encourage parents to provide their children with Jewish education.

This is one of the key resolutions proposed by the Pacific region executive for adoption at the upcoming CJC plenary in Toronto.

Helen Pinsky, chairman of the region's resolutions committee, has submitted 18 resolutions, ratified by the executive, for consideration by the national resolutions committee, headed by Frank Schlesinger, of Montreal.

In urging action on the education front, the Pacific region contends that "the majority of Jewish children do not receive any form of Jewish education . . . and our future depends on the knowledge and commitment level to Judaism of our next generation."

The region also wants Congress to endorse the idea of a small communities field worker "to meet the needs of Pacific region communities." The resolution urges regional offices to continue "to seek out and enhance Jewish communal life in remote or less densely populated areas of our country."

Dealing with anti-Semitism and racism, the region calls for a computerized national joint community relations committee data bank into which all national, regional and Federation community relations committees affiliated with CJC will input all information available concerning anti-Semitic activities of groups and individuals who come to their attention.

CJC is asked to continue monitoring anti-Semitic and other racist groups and movements and to work in coalition with ethnic and religious organizations in counteracting these movements.

Israel reacts to increase in child abuse incidents

JERUSALEM (WZPS) —

On the opening day of the International Conference on Child Abuse held in Jerusalem in November 1991, a 32-year-old Haifa policeman was charged with assault after banging his eight-year-old son's head against a wall. Unfortunately the incident was not mere coincidence; such reports increasingly appear in the Israeli press.

Close to 25,000 children (1.5 percent of the child population) are abused in Israel every year, according to a recent survey by the American Joint Distribution Committee. While every case is regrettable, Israel's statistics are far below those of other developed countries. But fears of a possible increase have spurred Israel into legislative action. And Israel is, in fact, now amongst the most advanced in the world in terms of legislation to protect the child.

The three-day event, the first of its kind, drew over 250 participants from 14 countries, many of them leading experts in their fields. The eighty sessions ranged from the various forms of prevention and handling to medical and legal issues. Dr. Hanita Zimrin, director of ELI, the Israel Association for the Protection of Children, is heartened by a mounting public awareness of the problem: "Until recently, child abuse was greeted in Israel with outright denial," she says. "When I raised the topic 20 years ago, I was dismissed as a crazy woman."

This assumption that Jewish parents don't abuse their children was so strong that up until two years ago, according to Dr. Yitzhak Kadman, Executive Director of the National Council for the Child in Israel, "Child abuse was considered an internal family matter and not even classified as a criminal offense." Today, child abuse is a felony carrying stiffer sentences when the offender is the child's primary caretaker.

According to Kadman, the turning point occurred in 1989 following the death of three-year-old Moran Danamiam from Tiberias, whose uncle had physically abused her, eventually causing her death. The incident caused a public outcry and within nine months a series of changes and amendments were enacted in the Israeli law.

The Mandatory Reporting Law obliges parents and childcare professionals, as well as neighbors, to report even a suspicion of child abuse either to the police or a social welfare agent. Says Kadman: "It is now a legal and not simply moral imperative to report such cases." Failure to report is a criminal offense.

According to Miriam Faber, head of the Social Welfare Ministry's department of child protective services, the number of cases reported over the past two years has doubled, and in some areas has increased fivefold. This is in part due to the tremendous publicity the law has received. The law, however, has opened up a pandora's box, as teachers, healthcare officials and parents are coming to the slow realization that child abuse cannot remain behind closed doors. In fact, 80 percent of the calls to ELI's hotline are made by the perpetrators themselves.

Children under 14 are protected by Israeli law both from police interrogation and from testifying in court. A closed interview is carried out by a special youth interrogator, who may even testify in court on the child's behalf. Thirty-six years have passed since this law's enactment, and according to Tamar Morag, Legal Director of the National Council for the Child, "In spite of having undergone a number of amendments, it remains a highly original piece of legislation. Its main innovation is that it excludes heresay evidence and denies the right to cross-examination," says Morag, "something which exists nowhere else in the world." This minimalizes the emotional damage to the child, while improving the chances of prosecution.

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Arts

Books

By BERNARD BASKIN

Jewish Profiles edited by Murray Polner (Aronson)

The writing of biography is difficult. John Ruskin, the noted English critic, said that a well-written life is almost as rare as a well-spent one. Rebecca West suggested: "Just how difficult it is to write a biography can be reckoned by anybody who sits down and considers just how many people know the truth about his or her love affairs."

The brief biographical sketches in this book first appeared in *Present Tense Magazine*. Written by a group of talented journalists, the essays offer portraits of such well-known figures as Betty Frieden, Irving Howe, Chaim Grade, Teddy Kollek, Primo Levi, Amos Oz, Gershom Scholem, Elie Wiesel, Cynthia Ozick and Arthur Hertzberg.

Eight institutions or organizations including Brandeis University, *Jewish Daily Forward*, Yivo, *The London Jewish Chronicle* and the Reconstructionist movement are also described.

The essays, the work of many hands, vary in style, feeling, outlook and emphasis. Some are outdated. But I found almost all of them absorbing, with vital ideas to impart.

Amos Oz, the famous Israeli novelist confides: "My kibbutz is as close to an extended family as you can get in the world. If I lived in New York City, I wouldn't have such an intimate acquaintance with 400 different people. I'm not William Faulkner, but whatever he could find in one town in the deep South of the States, I can find here."

In commenting on the mechitzah that separates men and women in Orthodox synagogues, Cynthia Ozick writes: "The rationale for the mechitzah is that the males have this sexual passion which is uncontrollable at all times. I mean, you control yourself from handling money on Shabbat, and you control yourself from eating on Yom Kippur. In fact, all of Jewish life is self-control. So why must you fence in the objects of your uncontrollable lust?"

Rabbi Harold Schulweis of Encino, California, believes that there is no way to appease, "true believers." "American Jews are so naive, they think that by contributing money to Chabad or other institutions . . . they are helping to ensure the survival of an 'authentic' Judaism. What they don't realize is that money talks and that in this instance it speaks for divisiveness."

The *Jewish Daily Forward*, almost a hundred years old, has been the most significant medium for the dissemination of Jewish culture in the United States. It not only pioneered in interpreting major news events, but also in publishing the best and most enduring of Yiddish fiction. Today, the paper is in precarious financial health. But, its general manager points out that Yiddish is now taught at some fifty American colleges as well as in Israel, which provides some glimmer of hope for the paper's existence.

Jewish Profiles is an excellent book. It entertains as it instructs.

Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

MOTHER'S DAY will keep you laughing hearty at the meshugaes of eccentric Barney Cooper & his 85 yr. old Mom, as he looks back on a lifetime of "oy gevalts!" that could have happened to anyone (maybe!) Opens Apr. 29 (preview Apr. 28), starring B'way's **Bobby Ramsen, Lilian Adams & Jack Duffy. Leah Posluns Theatre, 4588 Bathurst, 630-6752.**

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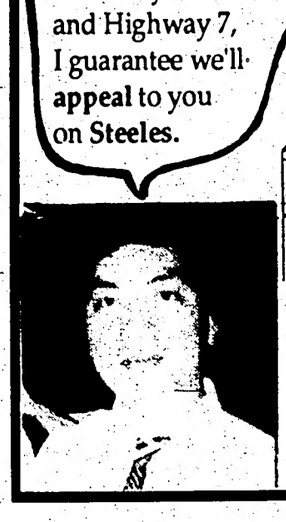

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5. Bring it to table and watch customers *kvell!*

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The Most Happy Fella a most glorious revival

Theatre

By GERRY MORRIS

NEW YORK —

The Most Happy Fella is one of the most glorious revivals ever seen in New York — a treasure chest of more than 30 musical numbers, most of which have operatic overtones, and boasting a sound dramatic book, excellent singing and acting and riches that are almost beyond counting.

Devotees of the American musical theatre owe this masterwork to the genius of two Jewish boys from Brooklyn. The late Frank Loesser wrote not only those witty and literate words and romantic music, but also the libretto, which was based on Sidney Howard's 1928 Pulitzer Prize-winning play *They Knew What They Wanted.*

It is an old-fashioned love story of a lonesome, elderly Italian winegrower (Tony) in California's Napa Valley, who cheats his mail-order bride (Rosabella, a young down-on-her-luck waitress from San Francisco) by sending her a photo of his strikingly handsome young foreman (Joey). On the day she arrives, the older man is seriously injured in an accident. The girl marries him, partly from shock and partly from financial insecurity. Almost at once she has a one-night fling with the foreman, and it is their baby which threatens what has, months later, became a love that has grown and deepened with the portly Tony.

The musical moves swiftly to its heartrending conclusions. Loesser's people sing their thoughts, their joys, their heartbreaks, instead of talking them. They sing them superbly, through one of the most unforgettable scores in the Broadway songbook.

The current presentation has a scaled down two-piano orchestration, rather than a full orchestra, which has enabled Gerald Gutierrez's straight forward production to concentrate on the intimacy and softness of the wonderful voices, and to lend poignancy to the proceedings.

Among the many musical offerings are a romantic crescendo, *My Heart Is So Full Of You*, brilliantly sung by baritone Spiros Malas (Tony); *Big D*, an ensemble piece imaginatively choreographed by Liza Gennaro; *Joey, Joey, Joey; Don't Cry; Standing On The Corner* as well as two engaging duets between Tony and Rosabella (Sophie Hayden), *Happy To Make Your Acquaintance*, and *How Beautiful The Days*, all skillfully and seamlessly integrated with the action.

The leading parts could hardly be better acted and sung. As the lovesick Tony, Spiros Malas has caught the anguish and love of a May-November liaison. Soprano Sophie Hayden will pluck at your heart strings as the youthful Rosabella. The rest of the spirited cast is first-rate emulating the excellence of the original 1957 production which I also had the pleasure of seeing.

Loesser creates landmark musicals

As Loesser proved in his other scores *(Where's Charley?, Guys & Dolls, How To Succeed In Business)*, he has the range and depth to create landmark musicals.

The Most Happy Fella is what every musical should be — and very few others have ever been. I'm still savoring my pleasures at the Booth Theatre as one of the boundless contingent of Happy Fellas.

Appearing for an indefinite run at The Booth Theatre, 222 West 45th Street, New York. For tickets call Tele-Charge (212) 239-6200.

BALDNESS

New methods of Surgical Treatment

Dr. David Seager is a medical practitioner with a special interest in hair replacement. He has recently relocated his hair transplant practice to a new clinic dedicated to the surgical treatment of baldness in the Court — a new wing of the Centenary Health Centre (— formerly known as the Centenary Hospital) in Scarborough. Surgical treatment of baldness consists of two minor procedures, Alopecia reduction and hair transplantation.

In Alopecia Reduction, an area of baldness is surgically excised from the scalp, and the resulting gap stitched closed. The total area of baldness is thereby reduced, pulling the hair bearing areas closer together. Hair Transplantation is the moving of skin with hair from the sides and back of the scalp and repositioning it into the bald areas where it grows normally and covers baldness naturally and lastingly. It is usually done in 3-4 separate sessions, each 6 weeks to 14 weeks apart. The process works because each hair follicle is genetically programmed to cease growing hair at a certain age — and hair from the back of the scalp, which usually lasts a lifetime, will last as long in its new transplanted location in the (usually front) bald areas as it would have if it had been left in the scalp low in the back.

Large areas of baldness can be covered with the patient's own hair, which remains natural and maintenance free — being able to be washed, dyed, permed etc. just as before it was tranplanted. These two procedures are often combined together.

These treatments are done with the patient sitting back comfortably in an office setting and is incredibly reliable and safe. No recuperation is required and virtually all patients return to work the next day. Dr. Seager uses a needleless injector to administer the local anaesthetic so that the patient does not feel pain during the "freezing". With new modern methods such as Mini-grafts and Micro-grafts (processes during which one to three hairs at a time are implanted into bald or thin areas), even the front hair line, the most noticeable part of a hair transplant can usually be made undetectable. These new techniques also enable many more candidates to be suitable for the benefits of hair transplantation than formerly. Seager says many women are good candidates too. Until comparatively recently hair transplants were mainly done with standard 4mm. diameter "plug" grafts — often giving a Barbie doll or toothbrush type look — whereas now, with these new techniques, the effect is much more natural looking.

The procedure is not covered by OHIP, but is affordable, and terms can be arranged.

Dr. Seager says that there are so many bogus scams advertised for the treatment of baldness, that people who don't want to stay bald don't know where to turn. Often they waste large amounts of money on a well marketed bogus cure without results. Seager says he welcomes prospective patients to contact completed patients of his so they can assess the results — most patients are proud to "show off" their new hair!

Dr. David Seager obtained his Medical Degree in London, England, and obtained continuing medical training in Hair Transplantation in Montreal, Oklahoma, and Guadalajara, Mexico.

For further information or an initial free consultation, phone **(416) 287-3733.** The Clinic is situated in the Court, at the **Centenary Health Centre** which is at the intersection of Neilson Rd. (first exit East of Markham Rd. exit of the 401) and Ellesmere Rd.

Arts

ICO saves the best for last

Shlomo Mintz

By
PAULA CITRON

TORONTO —

Anyone who left the concert given by the Israel Chamber Orchestra at Roy Thomson Hall before the encores missed the best part of the program. For those who stayed, it was like schizophrenia in music.

The visit of the orchestra, appearing as part of the Toronto Symphony's Great Perfomers Series, was doubly anticipated because the conductor just happens to be the great violinist Shlomo Mintz who was also the evening's soloist.

The orchestra, founded in 1965, is renowned for its fine recordings. In recent years, its numbers have been augmented by outstanding musician emigres from the former Soviet Union. Mintz, of course, has a lion of a reputation as a world class artist. Thus, the ingredients were there for a dream concert.

Alas, the dream was not fulfilled. Part of the fault lay in the programming, part with an uninspired performance by Mintz himself.

Works included Mendelssohn's Sinfonia No. 10 and the great Violin Concerto in E minor. The symphony component was Schubert's No. 5. The Sinfonia was written as a compositional exercise when the composer was only 14 and is a pleasant but immature work. Likewise, the Schubert is also an early piece, composed at the age of 19, and is equally pleasant and immature.

The orchestra and Mintz did what they could to make the works exciting. Mintz led his musicians at a gallop through the allegro passages and eked nuances out of the slow ones, but the best playing in the world is not going to make these pieces anything more than they are — early examples of later genius.

The ICO produces a large sound for a chamber group and there is a marvellous precision to the playing, particularly the string section which is at its heart. It is a fine ensemble and in these works was admirable in execution and enjoyable in sound. Neither piece, however, had the depth to show off the orchestra's immense capabilities.

It therefore fell to Mintz to inject the evening with much needed excitement. Mendelssohn's Violin Concerto is one of the most beloved in the repertoire, dripping with passion, awash in melody, soaring in lyricism. Perhaps when a soloist is also the conductor, it makes it difficult to concentrate absolutely on the violin when one is worrying about the total sound. The playing was tight, precise, correct and doctrinaire, admirable but uninspired.

For those who left the concert after these three pieces, the evening had been, for lack of better words, well-played and routine. And then came the encores, and all the fire and soul and charisma of this excellent orchestra came pouring out in a musical tidal wave.

The last encore was three of Brahm's Hungarian Dances, No.'s 6, 7 and the much beloved 5. This was an orchestra flying with gypsies and Mintz was almost dancing himself as he conducted. The crowd rose to its feet in wild excitement. At last, something to cheer about!

Russians on Broadway musical remains hollow at the centre

By
BEN ROSE

TORONTO —

The rating for *Russians on Broadway* is A plus for music and dancing, D for acting and F (failure) for plot.

The simple truth is that the musical which opened recently at the Music Hall and runs until May 9 is hollow at the centre — even as a fable it has no credibility.

There was enormous goodwill in the opening night audience for this troupe of Russians, most of them Jewish, who are trying out this show produced in Moscow, hoping to take it on a Canadian tour and eventually to Broadway.

But it is not ready. There is hardly a line of dialogue that falls truly on the ear. The cast, including most of the principals, do not speak their English lines clearly enough to be understood without straining.

The production numbers are superb, the costumes dazzling, the acrobats and gymnasts whirling around with the dancers are awesome, but a play needs something to hold it together and *Russians on Broadway* is empty at its heart.

There is not one genuine reference to any of the cataclysmic events in the former Soviet Union — the one mention of the abortive coup against Gorbachev is frightfully inept.

Whether anything can be salvaged from all this work is unknown. One questions the premise that the travails of Russian immigrants trying to make it on Broadway, with all the cliches of show business this implies, will really engage Canadians.

The best rapport between audience and the cast came when director-choreographer Yuli Zorov, in a post curtain talk, said the company had great difficulties in Moscow and they were "nervous" on opening night. "Our show," he said "is a child of the third Russian revolution."

Eye on Arts

Music Toronto will present pianist Krystian Zimerman in recital on April 27 at 8 p.m. at the Jane Mallett Theatre of the St. Lawrence Centre for the Arts.

The program will include works by Brahms, Szymanowski and Chopin.

For further information call 971-5027.

* * *

The musical heritage series at Holy Blossom Temple continues with Bonia Shur, director of liturgical arts at Hebrew Union College as composer-in-residence May 1-3.

On Friday, May 1, at 8:30 p.m. he will offer an Oneg Shabbat lecture titled From Tradition to Jazz: a Perspective of Jewish Music. On Saturday, May 2, when Shur presents his sermon in song during the Shabbat service, Temple Singers will illustrate his ideas and themes. On Sunday, May 3, at 8 p.m., The Sacred Bridge, a gala concert of music by Shur commemorates the path of Jewish history from destruction to redemption, from Yom Hashoah to Yom Ha'atzmaut.

Shur's experience living in Jewish communities in Europe, Asia and Israel has greatly influenced his music. He is a versatile composer who has written for the theatre, television and film.

In addition to his musical talents, Shur has a gift for creating new rituals, communal chants and musical pieces that call for active interaction between rabbi, cantor, choir and congregation. His work in this field is geared to heighten the sense of spirituality and faith among congregants.

For further information and tickets, call Barbara at 789-3291.

* * *

The images of life in the city are the inspiration for Toronto: City Seen/City Scenes, a free exhibition of contemporary works from the City of Toronto's fine art collection on display at the Market Gallery of the City of Toronto Archives, from May 2 to August 9.

Created between 1986 and 1991, the 34 featured works reflect the disparate interests, concerns and styles of 24 artists.

Many take their inspiration from the commonplace urban landscape and everyday life. Included among the collection are Aba Bayefsky's spare pencil sketches and watercolors which capture the hustle and bustle of Kensignton Market.

The Market Gallery is located on the second floor of the historic South St. Lawrence Market at 95 Front St. E. at Jarvis.

For more information call 392-7604.

* * *

Marta Hauer presents an exhibit of Judaic Art on Paper and Fabric at the Marta Hauer Studio, 460 Dupont St.

The paintings were inspired mainly by Hebrew poems, biblical, medieval and contemporary. The poems carry the "aroma of the air, the hue of the land, the sound of the word and the longing of the heart," Hauer explains.

Hauer's first encounter with the world of art was in the kibbutz where, as a teenager, she was detailed to help the local artist decorate the dining room for Passover.

After coming to Canada in 1970, she joined a group of artists in Oakville and exhibited in many group and several one-woman shows. Inspired by the Precious Legacy exhibit in 1985, she began to create tallesim, challah and matzah covers, Torah binders and chupot. More recently, she has expanded her repertoire to include paintings, mostly interpretations of biblical themes through contemporary art.

Her latest exhibit will run May 2-4.

For further information call 534-3348.

* * *

The North York Symphony Association presents the 13th annual Viennese Ball, on May 2 at Inn on the Park.

The ticket price per person is $183.75. The proceeds of the Viennese Ball go to support the North York Symphony Orchestra to keep it a strong, vibrant community orchestra involved in programs such as its outreach adopt-a-school program and the partners in music program, working with young music lovers and the North York Board of Education.

For further information call 927-8107 or 322-5074.

* * *

The Satok School of Arts will present *The Lotus Spell: A Musical Revue* on June 3 at the Winter Garden Theatre, 189 Yonge St. at 7 p.m.

The gala benefit performance will feature the Randolph Dance Theatre, the Satok School of the Arts, the Norman Amadio Jazz Quintet and Chinese Drummers.

For further information call 967-0780.

* * *

The box office booking period for Andrew Lloyd Webber's new production of *Joseph and the Amazing Technicolor Dreamcoat*, scheduled for a limited summer engagement beginning June 18 at the Elgin Theatre, has been extended by four weeks.

The play is currently shattering all box office records in London's West End and has been virtually sold out for each performance since it opened in June 1991.

Joseph and the Amazing Technicolor Dreamcoat, starring Donny Osmond, begins preview performances on June 18 and will have its official premiere on June 24.

Tickets may be purchased in person at the Elgin Theatre, 189 Yonge St., at the Pantages Theatre box office, 244 Victoria St., at all TicketMaster outlets or may be charged by calling (416) 872-2222.

For additional information call 872-2222.

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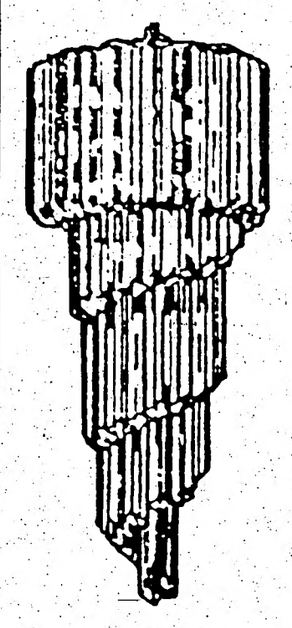

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Arts

Jean-Marc Barr (left) and Eddie Constantine in Europa.

Europa raises key issues

Film

By SHELDON KIRSHNER

Forty-six years after World War II, the Third Reich remains a terrible blot on German history, overshadowing almost everything else.

Lars Von Trier's bleak, occasionally surrealistic film, *Europa*, which won a Jury Prize at the 1991 Cannes Film Festival, reminds us that the past cannot be exorcised easily. Contemporary Germany is a democracy, but Nazi demons haunt German society.

Europa — which should not be confused with *Europa, Europa* — is set in the autumn of 1945, when Germany lay in ruins, was occupied by the Allies and had not yet begun the painful but necessary process of self-introspection.

Leopold Kessler (Jean-Marc Barr), a young American of German origin, visits his father's birthplace, ostensibly "to show a little kindness toward Germany." Kessler's gruff uncle (Ernst-Hugo Jaregard), a train conductor, helps his nephew find a job as a sleeping car conductor.

On his first trip, he meets Katharina Hartmann (Barbara Sukowa), the seductive daughter of the railway company's director, Max (Jorgen Reenberg), who's co-operating with the Allies in rebuilding Germany.

Invited to the Hartmann's war-blasted residence in Frankfurt, Kessler is inexorably drawn into their traumatic lives.

At their house, Kessler meets Col. Harris (Eddie Constantine), an American officer, yet again. In their first encounter, Harris — Max's old friend — asked Kessler to keep an eye open for Nazi sympathizers, or werewolfs.

As *Europa* unfolds, Kessler is exposed to a kaleidoscope of human dramas, metaphors of Germany's passage through the Nazi era and the Holocaust.

The camera pans on a dishevelled couple on the train. The wife wants to go to Palestine; the husband is hesitant, caught between his Jewishness and his attachment to Germany.

In another carriage, a bomb explodes, killing an anti-Nazi German couple. A Nazi approaches Kessler, hoping he will join his subversive group.

Upon Harris' insistence, a Jew prostrates himself before Max Hartmann, claiming he saved his life. But is Hartmann really a hero? Did his railroad company transport Jews to concentration camps? Why is Harris protecting Hartmann? And what of Katharina? Is she an anti-Nazi?

Amidst this tumult and confusion, life goes on as before. Kessler's fastidious uncle hews to his changeless routine, as if totally oblivious to Germany's status as a pariah state. In this vein, *Europa* suggests that some Germans are eminently pliable in adapting themselves to the new order.

Europa, which is unconventional in terms of its techniques, is an unusual film that raises some telling issues. It's playing at Cineplex Odeon theatres.

Martin Hirschberg's painting entitled *End of Summer* captures changing of the season. It can inspire the viewer to think about who the people were who sat once in the chairs.

Magical moments captured

By STEPHANIE CHAPMAN

The exhibit is called A Moment in Time and as with all well-chosen titles, this phrase aptly describes the latest paintings by Martin Hirschberg.

His paintings are like snapshots that have captured peaceful, near-forgotton magical moments.

His creations, four years in the making, carry names like *The Sunroom, August Woods, Joanne's Porch* and *Early Spring*. These paintings, primarily of chairs set in different Northern Ontario environments, symbolize a change in Hirschberg's style.

"During my trips into Georgian Bay for over 20 years I have been continuously intrigued by various elements I have observed in the environment including natural, man-made and found objects," Hirschberg writes in a paper which describes the evolution of his current exhibit.

"My sketches, studies and water colors of these objects have been a catalyst for sculpture and pieces which I have created over several years.

"After almost 20 years, feeling trapped, I went back to painting, rediscovering the medium much different from my earlier canvas. First some landscapes, then evolving into one simple subject matter; a compelling interest in the unoccupied chair as personal symbolism..."

The paintings are thought provoking. They stimulate relaxing, pleasant memories in the viewer of days gone by. To that same extent, the paintings also promote conversation.

Simply by looking at the empty chairs it is possible to construct an entire story about who sat there and what they talked about.

While the chairs themselves are empty, the paintings are in no way depressing. Rather, the arms of the chairs are open — waiting to welcome visitors. These feelings are enhanced through the artist's use of color, light and shadows.

Those familiar with Hirschberg's work know he was originally a painter of interwoven figures with manic expressions.

However, his interest in technological processes inspired a change that was to take the form of a "series of sculpture subliminations which evolved from the key ideas of the ravages of wind and water. The landscape series of 1977 was a continuation and refinement of these observations," he writes.

In the late '70s, Hirschberg moved from an environmental approach to a structural concern that involved light, motion and space.

"In the beginning of the '80s, through *For the Birds* and other structures, I found myself involved in the deliberate presentation of the various stages of decay of evolution."

"Two family tragedies, one after another, the first coinciding with the Hamilton show (Through Times Corridor) and the other following quickly behind, made me re-examine the darkness and dispair of my sculptures." Hirschberg writes.

"However, when they saw the chairs, they walked in and looked and talked about it amongst themselves. I made them feel good and relaxed," he says with a smile.

He adds that it is hard to understand where his ideas come from.

"It is easy to rationalize afterwards. When you're painting, it is inward looking and selfish — you have to satisfy yourself first and hope that others will take from it what they can. There are more ideas than there is time to produce," he says.

When he is not working on a piece, Hirschberg runs a well-known food service/restaurant and commercial interior design business.

Hirschberg's exhibit opened on April 2 and will run until April 26. The exhibit can be viewed in the 291 Gallery in the Albert White Building at 80 Spadina Ave. in Toronto.

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Travel

Bike Vermont provides an organized holiday

A cyclist stops at a covered bridge (Meir Dahan photo).

By
SHELDON KIRSHNER

LYME, New Hampshire —

My spirits sank as the sky grew dark and stormy. By the time I finished breakfast and was ready to set out on the first of a five-day cycling tour of New Hampshire and Vermont last July, the rain had turned torrential.

Most cyclists abhor inclement weather, but press on nevertheless. Attired in a windbreaker and a black plastic bag, I started down the slick road, accompanied by my brother-in-law, Meir Dahan.

The rain did not let up. Worse still, we took a wrong turn, and ended up some 35 kilometres off course.

Weary and disheartened, we doubled back, finally meeting up with our fellow cyclists on **Bike Vermont's** midweek tour.

This was positively the worst moment. The rest of the week lived up to expectations. The sun broke through the clouds and it was warm and dry. But good weather wasn't the only plus.

The pastoral countryside — with its neat farms, shimmering corn fields, sea of ferns, grazing cattle, white clapboard homes, cool forests and thickly-wooded mountains — was eminently unspoiled and magnificently relaxing.

The Connecticut River Valley — which is rural, lush and peaceful — is indeed a beauty spot, and there is no better way of exploring it than by bike.

You can do it on your own, of course. But if you prefer an organized holiday, with all the trimmings, you should think of Bike Vermont (P.O. Box 207, Woodstock, Vt., 05091),which specializes in cycling holidays.

On a Bike Vermont trip, all you do is the cycling. Yet Bike Vermont tours are not endurance tests. On average, you ride about 45 to 50 kilometres a day. If you find the hills too daunting, you can hop into the van with your bike. Driven by one of the two leaders assigned to each group, the van is always close by.

When the day is done, you check into a country inn, and recuperate (if that is really necessary). Meals are wholesome and tasty, and the company is fine.

Usually, Bike Vermont vacations attract middle-class people ranging in age from 20 to 60. Ours had two doctors, an English professor, a book editor, a lawyer, a law student, a postman and a building contractor, among others.

Not all the cyclists were terribly fit, but everyone was capable of meeting the relatively modest riding quota.

Seasoned cylists do not consider the Connecticut River Valley tour particularly demanding. There were several long, uphill roads to negotiate, and the steep dirt track up to Moose Mountain Lodge in Etna, N.H., was tortuous. In most respects, however, the roads were rolling and gentle. And the downhills were simply exhilarating.

You ride at your own pace, pausing whenever you wish. I stopped to admire picture postcard vistas along the placid Connecticut River as well as two covered bridges. I lunched in quaint villages and dipped my feet into a tranquil lake.

In Hanover, I walked around the idyllic campus of Dartmouth College, one of the finest universities in the United States.

I liked all the inns, but Moose Mountain Lodge, which is quintessentially rustic and offers a breathtaking view of the Green Mountains, made the deepest impression.

The living quarters were comfortable; the food was first-rate; and Tulla was marvellous.

Tulla, the resident dog, leads hikes from the lodge. On the penultimate afternoon, after a brief bike ride, Tulla guided six of us along a pine-scented trail filled with wild blueberry and raspberry bushes. Occasionally, she would suddenly dart off, or roll indolently in a bush, but never once did she lose her way. In a word, Tulla was amazing.

At night, we sat next to a crackling fireplace as Brad Haines — one of the tour leaders — and fellow cyclists Eric Murday and Doug Holder serenaded the group with lilting folk songs out of the dreamy past.

I was truly sorry when the tour ended. I could have gone on and on. It was that much fun.

Ski season still popular at two Whistler resorts

By
MARTY WAGMAN

WHISTLER, B.C. —

As we flip the calendar to April, most of us think of winter and its activities coming to a halt — but, wait. Don't pack up your ski equipment yet. The ski season is long from over in Whistler, British Columbia.

Whistler is comprised of two outstanding separately-owned world class ski areas, Blackcomb Mountain and Whistler Mountain. Blackcomb is 5,280 vertical feet, the longest in North America. There is a huge expanse of varied terrain. Blackcomb boasts double black diamond runs such as the world famous Saudan Couloir, home of the chillingly steep "Ski Race Extreme" held in April.

I found it steep, but exhilarating. But don't panic. Blackcomb caters to the masses with beautifully groomed, well marked intermediate cruising runs, and there is usually an easy way down. Unlike many U.S. western resorts, the altitude is much lower with a base of 2,214 feet, while the top is 7,494 feet. There are no respiratory problems here. When the famous "big" U.S. destination resorts are closing for the season, there is still a lot of skiing left in Whistler.

Whistler Mountain season closes the end of April. Blackcomb remains open until May 28. It then reopens June 18 to Aug. 9 for its summer season. If conditions heat up in the late spring causing the bottom to deteriorate, it doesn't matter. Blackcomb is so massive, that even with the bottom runs closed, there is still about 3,423 vertical feet of skiing left.

At the end of last year, in June, a friend was skiing one of the upper runs at Blackcomb serviced by a high speed quad chair lift. This one lift is 1,932 vertical feet. That alone is greater than some of the U.S. destination resorts.

With these long cruising runs, all mountain skis were a great asset. I ski on Rossignol Super Diva skis which are superb, offering extreme versatility in the mountains.

You can take a stroll through Blackcomb and Whistler village. There is an abundance of fine restaurants offering various cuisine at good value, and a wide array of shops and boutiques.

I went skiing in July on incredible corn snow with a magnificent backdrop of snow-capped mountains, clear blue sky, and sunshine.

My wife and I spent a magnificent week in July with so much to do. Rental sports equipment is readily available throughout Whistler Village and the base of Blackcomb. There are concerts on the mountain and in the village, June Helicopter skiing, mountain biking with guided tours, magnificent golf courses, scenic helicopter tours, roller blading, and tennis.

There are a great number of water sports offered including swimming, sailing, wind surfing, canoeing and fishing on any one of Whistler's five beautiful lakes. For those who prefer, there are excellent walking trails in the mountains, and around the golf courses. You can relax on a sandy beach, or dine al fresco under umbrellas amid colorful flowers and people watch.

I would strongly recommend that you take a ride up the chair lift and view some of the most magnificent, awesome scenery in the world.

My major complaint is that my friend from Cantel calls me as he is riding up the chairlift, while I am in Toronto.

Incidentally, they take Canadian funds at par.

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Travel

Bedouins in Israel share a common bowl during a meal.

Bedouins retain ancient culture

JERUSALEM —

Fiercely proud of their history and culture, the nomadic Bedouins continued to live in the Negev Desert and the northern regions of Israel. About 1,350 years ago, shortly after the death of Mohammed, warrior ancestors of these Bedouins set off from the Arabian Peninsula to establish the Islamic Empire in North Africa, Asia, Spain and Sicily. Wherever they went, the Bedouins had a profound influence on the culture of the people they encountered.

Even the sophisticated cuisines of Spain, Italy, southern France and Greece owe much to their Bedouin visitors. However, the basic dining style of the Bedouin has remained much unchanged over the centuries. Today, as then, the people eat foods that reflect their agricultural and pastoral roots.

Simply but carefully prepared, the Bedouin diet relies heavily on bread and dates, mutton, goat, and occasionally camel meat. The milk of these animals, along with wild game and berries found in the desert complete the menu. Bedouin cooking results in delicate, aromatic, rich natural flavors.

The rules of courtesy and hospitality that surround traditional Bedouin dining are complex. To dine in a Bedouin home is to accept not only the hospitality but the protection of the host. So formal is this rule that for three days after a meal, even if the guest has travelled many miles away, he remains under the protection of the family with whom he dined.

Although Bedouin rules of dining etiquette differ greatly from Western tables, they are no less refined and precise. While some dishes are eaten out of a common bowl, each guest is expected to eat most of dinner from the dish placed directly in front of him and then only from the side of the dish nearest his body.

Even when satisfied, the guest should nibble at the dish being served, for if one person stops eating everyone else may be obliged to stop as well and the dish will be removed from the table. And even though eating is accomplished with the hands, the fingers should not be licked until the end of the meal, as this is taken as a sign that eating is finished.

A traditional chafla (celebratory feast) can comprise the following: to begin, several cups of coffee and the ritual reminiscences of days gone by. The first actual course is an offering of a bowl of fresh herbs — parsley, mint, chives, dill, coriander, tarragon, and spring onions — which clean the palate and hone the appetite.

Then diners partake in a feast including several whole sheep and goats cooked especially for the occasion. Lamb wrapped in vine leaves is a popular selection. Side platters include an assortment of Israel's lush vegetables and fruit. And of course, there is the famous dense, sweet, cooked coffee which has evolved into somewhat of a legend. Typically, some 18 to 20 dishes can be served at once!

For the culinary adventuresome or the culturally curious, the Israel Ministry of Tourism can arrange for visitors to have coffee in a Bedouin tent. And a visit to the Negev's recently-opened Museum of Bedouin Culture, where one can see roomfulls of Bedouin crafts, jewelry, rugs, blankets, embroidery and photos, makes the afternoon complete.

For more details, contact Debbi Vadas of the Israel Government Tourist Office at (416) 964-3784. Fax: 416-961-3962.

Tourist attraction planned

JERUSALEM (JPFS) —

A major hotel chain is betting millions that it can help turn a struggling outpost achieve its dream of becoming a tourist attraction cum arts centre — and make a profit.

Isrotel is issuing a tender for the construction of a new hotel in Mitzpe Ramon situated between the Dead Sea and Eilat in the Negev desert, which it hopes will open its doors next year, says chairman David Lewis. Another unit will be created from existing housing.

Both the Tourism Ministry and Mitzpe Ramon officials hope the project will prove a stimulus to tourism in the region, and particularly in Mitzpe Ramon itself. This town of 6,000 inhabitants — including 1,400 new immigrants — has the highest unemployment rate in the country, at about 18 per cent.

Tourism Minister Gideon Patt noted that because of Lewis' leading position in Israel's tourism industry — "I do not exaggerate in saying that 90 percent of the credit for the revolution in Eilat goes to David Lewis," he said — his decision to invest in Mitzpe Ramon has already "created a great deal of interest on the part of other entrepreneurs."

A second Isrotel hotel in Mitzpe Ramon, to be built on the rim of the great crater, is now awaiting the approval of regional planning authorities. Lewis hopes to have the first stage of 80 rooms completed in three to four years, and the goal is eventually to expand it to 200 rooms, bringing his total investment in that hotel to some $13 million.

Lewis also sees the Mitzpe Ramon project as complementing his Eilat empire.

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Fashion

Henry Grethel offers top line

For spring of 1992, Henry Grethel introduced his new Studio collection of men's sportswear.

This new collection draws its inspiration from the worldwide mixing of cultures and influences — from distant lands to urban cities. Studio embraces a multi-ethnic spirit where art, street life, music and handicrafts all come together in a truly global manner. At a time when the new world order has come into existence, Henry Grethel presents his Studio label as a clothing collection that encompasses a remarkably universal appeal.

Henry Grethal's new men's sportswear collection draws its inspiration from the mixing of cultures.

This season's brilliant range of colors reflects the character of its origins. Orient Express consists of the crisp, precise, wearable neutrals such as the slate, white, clay, khaki, indigo and navy found in the East.

The deep, warm vegetable dye shades of red, purple, green, cobalt blue and gold from Central and South America comprise South of the Border.

Festive Polynesian hues of blue crystal, turquoise, ruby red, gold sun, hot pink, emerald and purple passion are playfully blended together., reflecting the colors of summer, known as Tropics.

Handicrafts is the look for this spring's collection. Hand woven fabrics, drapey washed cottons, soft linens and rich silks are available in a melange of interesting weaves and textures. Sweaters are light and easy with fine cotton and linen blends. Whether solid, geometric or abstract, the look in summer pullovers, polos and cardigans is always clean.

Dress-up or dress-down, knitwear becomes the item of choice, from shirts and shorts to throw-jackets. The casual ease of knits makes a bold color blocking, print or vertical stripe statement for spring. Pants and shorts range from casual denim and canvas with flowing rayon blends to crisp cottons and linens. Madras plaid blousons and solid silk blouses are light as a feather, topping off casual bottoms.

Diversity is key as patterns combine the exotic with the down-to-earth, Worldly styles include awning stripes, mosaics, tie dyes, tribal abstracts, geometrics and other artisan-inspired forms.

Prints adorn everything from shirts and shorts to beach pants and knits. Softer, lighter knitwear becomes more versatile then ever with these new patterns and prints.

The Henry Grethel sportswear collection is available nationwide in department stores and better specialty stores.

What's up your sleeve?

Push them up, roll them up, pin them up or hold them in place with elastic bands: Not an attractive or comfortable choice for women who find their sleeves are never where they want them to be.

Sleeve-Smart, the Jewelry that holds sleeves in place, provides the stylish solution. Created by Rajnida, the new Sleeve-Smart takes a basic concept into the realm of high fashion-conscious woman of the 90s.

Rajnida saw a challenge in relation to the current cut of jackets, coats, blouses and sweaters with their wider shoulders and fuller sleeves. These tend to be bulky or disproportionate in scale to the wearer, resulting in most women pushing the sleeves up to improve the sense of style and comfort of the garment. Of course the sleeves quickly slip down again.

She realized that if she could find a way to lift and comfortably secure the sleeves higher up the arm, the proportions of the jacket would be improved and the overall style transformed into a much more dramatic fashion look. Since Rajnida only designs in fine silks, the solution also had to be suitable for delicate fabrics.

Sleeve-smart is designed to provide a decorative and comfortable way to keep sleeves of all types in place all day without harming them in any way.

Having solved one big fashion problem, the functionality of Sleeve-Smart keeps expanding. It's perfect for helping create a layered look, and positioning sleeves so that you can show off your best jewelry to greatest effect. On a more practical level, Sleeve-Smart protects cuffs from wear and tear, keeps them out of your way and can also be used to taper pants for cycling or to protect them from winter slush.

Sleeve-Smart can also be worn just for fun as a decorative piece of jewelry. Made from expanding bands in gold, silver, bronze and other multicolored tones in a wide range of styles, Sleeve-Smart can be worn as elegant bracelets or as sexy ankle bangles. Your imagination is the only limitation to the possibilities.

Attractively priced from $12 to $20, Sleeve-Smart makes an ideal gift and is currently available in major department stores and better clothing, accessory and gift boutiques across Canada.

Sleeve-Smart is an attractive alternative for those women who must keep their sleeves out of the way.

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Business Outlook

Business BEAT

More than 100 prominent members of Toronto's business community attended an executive breakfast on April 7 at the Delta Chelsea Inn.

The event was to kick off the Toronto chapter of the Juvenile Diabetes Foundation Canada's Delta/Perrier Drive for Diabetes which takes place on May 26th at the Delta Chelsea Inn.

The Delta/Perrier Drive for Diabetes involves corporate executives riding stationary bicycles in teams of four, each team member cycling for 10 minutes. The drive takes place in 12 cities across the country during Canada's Fitweek, May 22-31.

In Canada, more than 1.5 million people have diabetes; approximately 150,000 have juvenile diabetes, the most severe form of the disease.

* * *

Israel's fast-moving mutual fund market has been opened to investors from overseas.

Foreign residents may now buy any of scores of Israeli mutual funds, many of whose values increased by more than 40 percent in 1991, with official approval to reconvert the entire investment to foreign currency, it was recently announced.

Various funds offered

The 38 mutual funds managed by the Bank Hapoalim Group, Israel's largest financial institution, report assets of more than $1.8 billion. These include funds featuring: short-term invesments, index-linked fixed income investments, foreign currency-linked investments as well as those stressing equities, diversification and flexibility.

* * *

With the economy in a tailspin, merchants are on the lookout for ways to attract new customers while keeping current ones satisfied.

At the same time, consumers are seeking the best value for their dollars.

Koupon King is a new interactive touch screen coupon dispenser that provides a flexible way to issue coupons at the point where consumers want to use them.

The machine was introduced by Arnold Silver, president of Creative Coupon Vending, the parent division of Koupon King.

Now joined with partner Philip Beder, the company is launching these machines across Canada. They will be found in shopping malls and major retail stores.

There are many unique features to Koupon King. Most importantly, it is located at the point of sale before the purchase.

The system is presently at Upper Canada Mall in Newmarket. In its first day of operation, 312 coupons were issued. The system is also set up at Shoppers World in Brampton.

For further information call (416) 741-7730.

* * *

The largest home show in the Western hemisphere is putting out the welcome mat on a 1992 Green Dream Home.

The 41st Annual National Home Show is playing host to 14 acres of home experts, more than 800 quality exhibitors and 250,000 visitors during its 10 day stand.

The unique convenience of one-stop comparison shopping, the value of free ideas, the opportunity to experience all the newest home products, as well as penny-pinching show specials are just some of the reasons why the National Home Show is the home-lover's ultimate heartthrob.

Green is the theme again this year and in addition, show organizers are presenting the Build Green Street to accompany the Green Dream Home.

The street itself is built of recycled and reuseable materials. The green carpet covering the exhibit is made of recycled pop bottles with an underpadding of recycled tires.

Samples of these products

Display panels are also constructed of recycled materials and designed so that the exhibit can be dismantled and reused at other events across Canada and the United States.

The attraction's main facade section cleverly demonstrates how recyclables such as tires, plastics and paper are transformed into actual products. Samples of these products will be available for visitors to take home.

The show runs until April 19th at the Automotive Building at Exhibition Place.

* * *

The 4th annual Kids Sense program is coming to shopping centres in Ontario from April 23 to May 2.

Throughout the calendar year, shopping centres are competing with each other for consumer traffic. However, Kids Sense is recognized by the industry as an opportunity to give back to the community.

This year, 100 centres are participating. Competitive barriers have been dropped and the centres are coming together to host this public service safety awareness program.

Kids Sense involves an array of fun and free activities sponsored by local service organizations devoted to child and youth safety in the community.

This year, safety topics focus on bicycle, water and fire safety, street proofing, latchkey kids and other relevant topics.

Sponsored by the non-profit International Council of Shopping Centres (ICSC), Kids Sense is an all-Canadian public service program.

CAA lists award winners

TORONTO —

The Canadian Automobile Association recently presented the coveted CAA Used Car Performance Award for 1992 to Toyota Canada Inc. Toyota earned this year's award for its popular Camry model, years 1988 to 1990.

In what CAA believes is the largest Canadian survey of its kind, with well over 40,000 respondents, 95 percent of Camry owners reported that if they could go back in time they would buy the same car again. Asked how satisfied they were with their vehicle, 90.7 percent of Camry owners said they were "very satisfied." This compares to the 73.9 percent of all survey respondents who were very satisfied with their respective models.

This year's "pyramid" award is the second earned for the Camry and the 7th earned by Toyota. The Camry previously earned the CAA award in 1988. The pure bronze pyramid, symbolizing engineering excellence and durability, has become a prized achievement offered to automobile manufacturers in Canada, primarily because it recognizes owner satisfaction.

As recently as 1989, only 20 percent of the top ten vehicles were domestic models, the balance being Japanese. This year's top ten vehicles, including 50 percent domestic models, are:

1. Toyota Camry
2. Toyota Corolla
3. Honda Accord
4. Ford LTD Crown Victoria*
5. Oldsmobile Delta 88/98 Royale
6. Nissan Sentra
7. Honda Civic**
8. Buick Le Sabre
9. Buick Park Avenue
10. Oldsmobile 98

* Also includes Mercury Grand arquis, Colony Park and Country Squire
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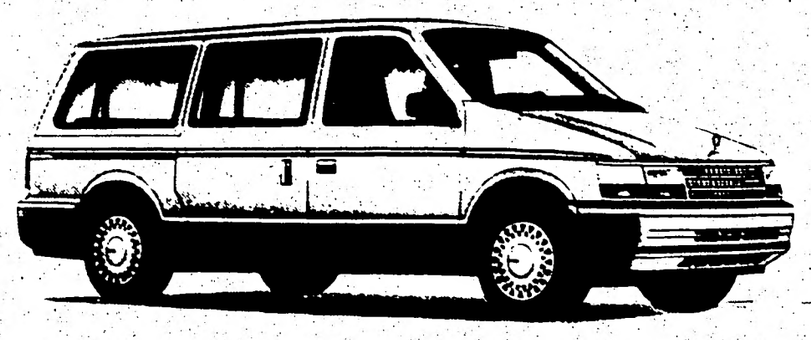
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Classical radio station targets listening audience for support

By
BEN ROSE

TORONTO —
You might think Martin Rosenthal would turn a deaf ear to classical music after he's invested $4.5 million in CFMX without earning a penny back.

But the 56-year-old former ham radio operator is ready to take another flyer for $1 million to improve the classical music station's signal in Toronto, even though he knows there are more losses ahead for at least two years.

CFMX has applied for the 99.1 FM Toronto frequency formerly held by the all-news station CKO against two other bidders. The applications will be heard in Toronto by the Canadian Radio and Television Commission (CRTC) May 19.

"This is a critical time in the history of CFMX," Rosenthal told *The CJN*. "We need the improved signal, bigger area coverage and increased revenues that the 99.1 spot will give us. We can't go on sustaining a loss year after year."

He readily admits that the station is still alive only because of income from the successful Electro Sonics business in North York founded by his late father, Isadore, and of which he (Martin) is executive director.

Martin Rosenthal

Though CFMX can be heard from its Cobourg location at 96.3 FM, as well as on 103.1 FM, rebroadcast from Mississauga, Rosenthal explained that its signal in the Toronto area is not strong enough to compete against the other stations who "process" their music to amplify it in a way that CFMX refuses to do with its classical music.

But if the application for the CKO frequency is successful, the CFMX president has no doubt that his station's signal will come in loud and clear.

To this end, the station is asking its listeners in the Toronto area to write the CRTC in Ottawa before April 29 supporting the CFMX bid for a stronger signal. This support must be sent in the form of an intervention and details are available from the CFMX Toronto studio, 367-5353.

CFMX, which Rosenthal purchased for $50,000, and has been guiding on air for eight years, is the only commercial classical music station in Canada, though there are 50 in the United States.

"We don't talk down to our listeners like the other classical music stations in Toronto," he said.

At the same time he bought CFMX, friends warned him he would lose his shirt, pointing out that only 10 percent of the audience listens to classical music, but Rosenthal, who was and still is a "radio freak," plunged ahead.

The station's audience has grown from 11,000 listeners in 1983 to 280,000 adult (18 plus) listeners, including 215,000 in Toronto.

Though he affirms that "we'll live or die" by the classical music format, Rosenthal says he is not a true classic music lover because he tends to like romantic, popular music as well.

"I'm not looking for a huge profit from CFMX but I think it should become self-sustaining at least," he said.

His concept of running the station to provide a service for its listeners hasn't changed from the days when he first acquired ownership. Just prior to that time, a group of many thousand loyal classical music fans in the Cobourg area convinced the CRTC to restore the station's license, revoked when a previous owner failed to live up to promises. Rosenthal came into the picture when the new owner of the restored licence decided to sell the FM operation.

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Canada

Kids 'N' Co. retailers offer value at low prices

By
JOSEPH SERGE

When two people from two successful value-price stores join forces, one knows their product will combine the best ingredients for success.

David Coven, formerly of the Bi-Way Stores chain, and Neil Rosenberg, formerly of Winners retail stores, teamed up a year ago. The result is Kids 'N' Co., a super-sized value-priced children's wear store.

"Our strength," says Coven, 29, "is that we have the best brands, the best selection and the best prices.

"The philosophy that Neil and I share is that ultimate success comes from being fair with our customers. The savings we get from our suppliers get passed on to the customer," Coven says.

Coven inherited from his father Bi-Way's successful philosophy: high volume at a low margin. "We sell lots and make a little money on each one," Coven says. Coven has never forgotten his early lessons.

Rosenberg, who founded the Winners retail chain, decided to go it alone after the chain was bought out and opened the first Kids 'N' Co., located on Finch Avenue at Chesswood, in August 1990. A year ago he teamed up with Coven. Since then, Kids 'N' Co. has opened up a store at Yonge and Steeles, on March 19, and will open a third in August at Dufferin and Lawrence.

Coven attributes this success to the combination of brand names and value. "We're doing something very different than what others are doing. Zellers, Woolco, Bi-Way, etc., have great prices but no brand names. Eaton's, The Bay and Holt Renfrew have the brand names but high prices. We combine the best of both worlds, something no one else has done. This is the key to our success."

The stores average 10,000 square feet and include a play area where children can play and watch cartoons, thus relieving parents from having to drag them around.

"We have a fun shopping environment," Coven says. "It's a place where kids want to go."

Although it specializes in children's wear — everything from coats to pants to underwear — Kids 'N' Co. has everything one would need for kids.

"We've really become a one-stop shopping place for mums," he says. "We sell footwear, baby seats, baby bottles, etc. We have it all under one roof."

For the most part, Kids 'N' Co. has been recession proof, Coven says when times get tough, children are the last to be denied their necessities. Adults' coats can last another year, he says, "but children's pants get too short. Shopping for them is more of a necessity. Plus parents are also reluctant to deny their children what they need."

One-stop shopping

"I don't have a problem with competing with Bi-Way now," he says. "I'm specialized. They sell everything from toothpaste to garbage bags, we just sell children's wear. We don't only compete with Bi-Way, we compete with Eaton's, and independent children's wear retailers."

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LARGE FAMILY TOWNHOUSE, IDEALLY LOCATED IN North York, was 4 bdrm converted a 3, eat-in kit, end unit, 5 appls., 2 baths, central air, close to TTC, shopping, schools. CALL *ELISE NOYER

BATHURST/STEELES SPACIOUS 3 BDRM CONDO, 2 baths, 2 pkg, lrg balcony, ensuite laundry, parquet. Upgraded brdlm, eat-in kit, plenty of storage, close to all amenities, only $159,900 Call *ELISE NOYER

ROOM TO ROAM — LARGE SPRINGFARM HOME there's room enough for a big family in this 3,800 q ft home on premium pie lot, located on quiet court, close to all amenities. Will go fast!! Call *ELAINE WITT/*KEN VEGOTSKY

MOVE INTO YOUR BRAND NEW HOME THIS SUMMER Bathurst/New Westminster + 2,300 sq ft under construct — hurry — still enough time to choose interior finishes builder to pay GST this home will go fast! *ELAINE WITT

RELAX AND ENJOY If you'd rather relax and enjoy life than shovel snow/cut grass, this townhouse is for you. Spacious 3 bdrm 3 bath +++ Home is well located on Bathurst line. Call today. *ELAINE WITT

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ATKINSON & EAST OF BATHURST APPROX. 3,000 SQ. FT. bdrm., main floor fam. rm & den, entrance from garage grey & white decor. *SARAH BZOWSKI

BATHURST & STEELES APPROX 1,800 SQ. FT. 3 bdrm, main floor fam rm. 1½ car garage walk to synagogue & all amenities. *SARAH BZOWSKI

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$895,000. Steps to new golf curse at Bathurst/Hwy. 7, 16 ft. ceilings, extensive marble, unique California design. Judi Gottlieb 449-2020.

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FOREST HILL CONDO, 2 FOR 1
$479,000 Exceptional value! Approx 2,100 sq. ft., 2 parking spots, 2 units made into 1 or re-convert. Prime building. Barbara Barker 449-2020.

MUST SELL SITUATION!!!
$374,000. 3,850 sq. ft. triple gar. 3 washrms. on 2nd level. Huge principal rms. Elgin Mills/Bathurst. Heather Sherman 449-2020.

WYCLIFFE OLD TOWNE
$358,000. Leslie/Steeles, Wycliffe built, hrdwd. flrs. throughout. Pie-shaped rear garden. 4 bedrooms + extended dining rm. Heather Sherman 449-2020.

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$269,900. Pets welcome. 2 storey, unique condo apt., 2 terraces, large kitchen, fireplace — priced below last sale! Judi Gottlieb 449-2020.

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$950./MO. One bdrm. apt., furnished. Move in immediately. Close to bus, shopping — all conveniences. Esther Siskind 449-2020.

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LESLIE-GREENLANE — $559,900. Spectacular 4 bdrm., mn. flr. fam. rm. & den, $$$ in extras, circular drive, pool-sized fenced yard, sauna & Jacuzzi. Must be seen!
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DOVERCOURT-DUPONT — $159,000 2 stores, 2 apts.
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BATHURST/STEELES
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REDUCED TO SELL
#161 Cocksfield Avenue, $299,900 Bathurst & Sheppard, 3 - 4 bdrms side split on 50 x 150 treed lot, 2 baths, hardwood floors thru-out. Hurry call Jeff Rosen 652-1111.

BATHURST-LAWRENCE
* $249,000 - 2 bdrm. + fin. bsmt., 50x104 lot.
* $309,000 - just listed 3 bdrm. bung., 65x120 lot - build or move in.
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Stunning 3,200 sq. ft. exec home, w/o bsmnt., sauna & pool, Dalia Sadu, 226-9770.

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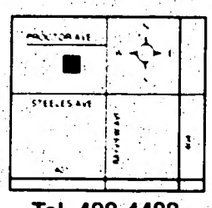

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BATHURST STEELES
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2 Houses For Sale Private

Bathurst/Glencairn - 4 bedroom backsplit, 4 bathroom. Ceramics. Rentable basement. $385,000. 256-3100. 9544

Bathurst/Lawrence - Attractive bungalow on a large corner lot. Quiet street. 3 bedroom, 3 bathroom. Ultra-modern kitchen and appliances. Finished basement. Close to synagogues, religious schools, park and shopping. Asking $399,000. Terms and low rate mortgage arranged. 787-2927. 9526

Bathurst/Steeles - 4 bedroom. Schools, shuls, shops. $279,900. 886-0687. 9610

3 Houses For Rent

Bathurst/Clark - Breathtaking new executive 5 bedrooms, 4 baths. Huge rooms. Open concept. Walk to everything. 738-5978, 731-2136. 9063

Bathurst/Steeles - Main floor of 3 bedroom bungalow. $850. 224-2574. 9622

Yonge/Finch - 3 bedrooms, 2½ baths. $1,200 plus. Mid-June. 222-6225. 9645

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6 Condominiums For Sale

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- **7420 BATHURST.** 2 bd., corner $209,900. G. Goldring, 731-7111.
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6 Condominiums For Sale

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6 Condominiums For Sale

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7 Condominiums For Rent

Bathurst/Clarke - 2 bedroom, 2 bathroom. Parking. $1,200 monthly. May 1st. 499-6919. 9537

Bathurst/Centre - Luxury 2 bedroom plus solarium, 2 baths. Parking. Immediately. 789-4148. 9552

10 Accommodation Available

Jerusalem, Israel
Furnished apartment wanted. 2 bedrooms. Kosher kitchen. August, September, Octob .. 514-483-1944. 9630

Marlee/Glencairn - 3 self-contained rooms. Separate entrance. Parking. Reduced rent in exchange for small services. Female preferred. 781-2757. 9590

12 Shared Accommodation

Eglinton/Mt.Pleasant - Fully furnished home to share with owner. Garden, deck, A.C., all appliances, own cable and phone lines, maid service and more. $585 inclusive. 481-4640 days only. 9570

Bathurst/Eglinton - Female. Furnished room and private washroom. Kitchen privileges. 782-3904. 9575

McGill or Concordia. 2nd year female wishes to share apartment 1992-93 school year. 731-3126, 514-989-1726. 9508

SJF, non-smoker, seeks same to share condo/ apartment in Steeles area. 889-0284. 9629

Don Mills/Steeles - Female for 3 bedroom, 2 floor luxury condo. Has everything. $400 monthly plus parking. Immediately. 492-2536. 9618

Downtown. Roommate for fully furnished/ unfurnished luxury penthouse with fireplace. Separate bathroom. Brand new fixtures/ fittings. Full security, parking, sports facilities. $700 inclusive of parking. 362-2839 days, 596-6751 evenings. 9601

University of Western Ontario. Female, 3rd year, seeks 3 other females to share a bright, spacious townhouse near campus. Bus service to door. $275 plus utilities. September 1st. 881-6700. 9525

13 Apartments For Rent

Bathurst/Lawrence - 2 bedroom in 6-plex. Main floor. Single or couple. Garage. Laundry. $695. Immediate. 633-8873. 9627

Bathurst/Eglinton - 2 bedroom in 4-plex. Low rent. Parking. 489-3897. 9619

Bathurst/Lawrence - Bachelor basement. Partly furnished. Appliances. Broadloom. Private entrance. References: 781-6912. 9519

Bathurst/Steeles - Sunny 1 bedroom basement. Safe neighborhood. Partly furnished. Separate entrance. $495 inclusive. 764-3045 evenings. 9569

Montreal. May-September. Furnished. 4 bedrooms, 2 baths. Close to McGill, hospitals. 490-1575 evenings. 9587

Luxury penthouse furnished for short term (April- August). 2 bedrooms, jacuzzi. $1,320 monthly. Bathurst/ Glencairn. 256-0886. 9566

19 Cottages For Rent

Lake Simcoe. New Gamebridge Beach. Luxury 4 bedroom, lakefront, tennis. $6,000 monthly. 226-0009, 749-5291. 9611

Belle Ewart. Lakefront 3 bedroom. Fully equipped. Safe, sandy beach. Monthly or seasonally May-October. 669-1889 days, 737-6535 evenings. 9539

20 Cottages For Sale

Belle Ewart. Great buy. Over 80' waterfront. Lot approx. 250' deep. 5 bedroom winterized cottage. Prime location near marinas/ synagogues. Sandy lake bed. Boathouse. $475,000. 731-8032. 9363

21 Cottages For Sale/Rent

Muskoka/Bracebridge. Lakefront. 3 bedroom. Move-in condition. Part of community of 7 cottages. Safe sandy beach. Boating, fishing. Rent for season, sale $120,000. 731-4466 evenings. 9376

23 Florida Property For Rent

Naples, Moorings area. First class furnished complete 2br, 2ba and more. $795.00 month annually. 705-567-4364. 9460

24 Florida Property For Sale

Miami Beach/Mimosa - 1 bedroom, fully furnished, ocean view. Priced for quick sale. 514-738-4130. 9551

Pompano Beach. Exciting 3 bedroom, 2½ bath apartment in spa area. Newly furnished, contemporary decor. Near shopping. Motorized shutters. Many extras. $159,900u.s. 407-588-4363 Carol.

Hallandale/3 Islands - 1 bedroom plus den, 1½ baths. Southeast exposure on Intercoastal. Marble entrance and halls. Mirrors. Upgraded. All amenities. Furnished or unfurnished. 305-454-9220. 9568

Palme-Aire, Pompano- Garden Court. 2 bedrooms + convertible den, 2 bathroom. Fully furnished (Art Shoppe). Excellent condition. Beautiful lake/ golfcourse view. Many extras. $115,000u.s. David 486-9876, evenings 226-2246.

27 Israel Properties

Tel Aviv. Handsome furnished 600 square foot apartment in prime central residential area. Central air conditioning/ heating. Superb move-in condition. Price: Low $200,000's. Call 617-270-6745. 9112

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915.

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Israel properties wanted, willing to pay in cash dollars. Zohar 667-0956. 9476

38 Announcements

(ANNOUNCEMENT)

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39 Social Announcements

Belmont-Mammon
Sol and Anna Mae Belmont and Emmanuel and Clara Mammon are very happy to announce the engagement of their children Brian Dov and Sharon Esther. Proud grandparents are Nathan Belmont, Jennie Waxer, Rachel Mammon and Esther Ibrahimoff (Israel). Delighter sister and brothers are Sara and Ori Michael Belmont, Daniel and Jeffrey Mammon. 9640

39 Social Announcements

Rabbi Professor Herbert Basser
We join you and your entire family in celebrating 50 years of excellence. Marking your jubilee year, your seminal contribution to the Jewish community, midrashic scholarship and creative academicism.
We wish you continued health, **nachas** and fulfillment **bis hundert und zwanzig!**
From the peaceful eagle and the slow chair. 9624

42 Articles for Sale

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46 Employment Opportunities

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47 Employment Wanted

Property Manager, 20 years experience in high-rise rentals, seeks full or part time. 224-5416. 9500

49 Financial Opportunities

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50 Domestic Help Available

Polish cleaning lady available. Experienced. References. 247-4157. 9227

50 Domestic Help Available

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Katz, Issac on March 31, 1992, late of 205 Hilda Ave., #607.
Politzer, Joe on March 26, 1992, late of 18 Savoy Crescent.
Sandler, Rose on March 29, 1992, late of 4001 Bayview Ave., #1001.
Shiller, Zoya on March 29, 1992, late of 4005 Bayview Ave., #1009.
Tsesler, Fishel on March 28, 1992, late of 6030 Bathurst St., #1407.

Steeles-College Memorial Chapel

56 Unveilings

The unveiling of a monument to the beloved memory of the late **Zelig Morris Unger** will take place on Sunday, April 26, 1992, 11:00 a.m. at Bathurst Lawn Memorial Park, Stashover Young Mens Section. Relatives and friends are invited to attend.

56 Unveilings

The unveiling of a monument to the memory of the late
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Passover Greetings

Matzah tray tells story of Exodus

By
JANICE ARNOLD

MONTREAL —

For those who want to set a seder table this Passover that will really leave an impression, how about a sterling silver pyramid-shaped matzah tray featuring intricate craftsmanship that tells the Exodus story?

Montreal native David Craimer, now a Calgary resident, has designed the tray in the shape of a pyramid, which combines symbols of Egypt and the summit of Mount Sinai — the journey from enslavement to the revelation of the Ten Commandments to Moses. The base is 14 inches square and the tray stands about the same height.

The mainly plexiglass peak can be removed from the base of the pyramid, which has the enslavement theme. The transition from slavery to redemption is symbolized by a row of eagles with outstretched wings serving as a dividing line.

The sides of the base, which holds the trays for matzah, is inscribed in sterling Hebrew letters on plexiglass with "Ha lachma anyia," an early portion of the Haggadah, and cut out letters recounting the 10 plagues. Drop-shaped embellishments remind us of the plagues rained down on the Egyptians until Pharoah released the slaves and of the 10 drops of wine spilled during the reciting of the plagues.

Doorways protruding from the wall represent the Jews being shielded from the suffering raining down on them, Craimer explained, in particular from the tenth plague.

Blood in gold drips from the doorway evoking the Jews' shedding the blood of the Pesach sacrificial lamb so that they would be passed over by the angel of death which sought the firstborn of the Egyptians.

The inscription on the door is from Exodus: "ve raheetee et hadam, oofahsachtee aleychem (and when I see the blood, I will pass over you.)

On the front, the exodus from Egypt is artistically rendered by a pillar of fire leading the Jews through the parted waters. A pillar of cloud following behind recalls the slowing of the Egyptian chariots that allowed the Jews to cross the Red Sea.

The Jews's passage between the parted sea is described in the Exodus verse in Hebrew "and the waters were divided..." The first letter in the verse is 'vav' (and), which serves the dual purpose of representing the staff of Moses.

The design of repeating eagle wings is accompanied by the words cutout of the rising silver supports "and how I bore you on eagles' wings, and brought you unto Myself, also from Exodus."

The rear of the tray, which is also the access door to the matzoh, is inspired by the songs sung at the conclusion of the seder. The handle, for example, is a goat's head, from the song about "one kid."

The three ebony-veneered trays are decorated with silver pulls inscribed with the three tribes: Kohen, Levi and Yisrael. The tray itself contains six receptacles for the special foods and each removable dish has a silver label with the names of the food.

The topmost tip of the pyramid, representing the pinnacle at the summit of Mount Sinai, forms Elijah's cup when detached, inverted and set into a place meant for that purpose on the top of the pyramid.

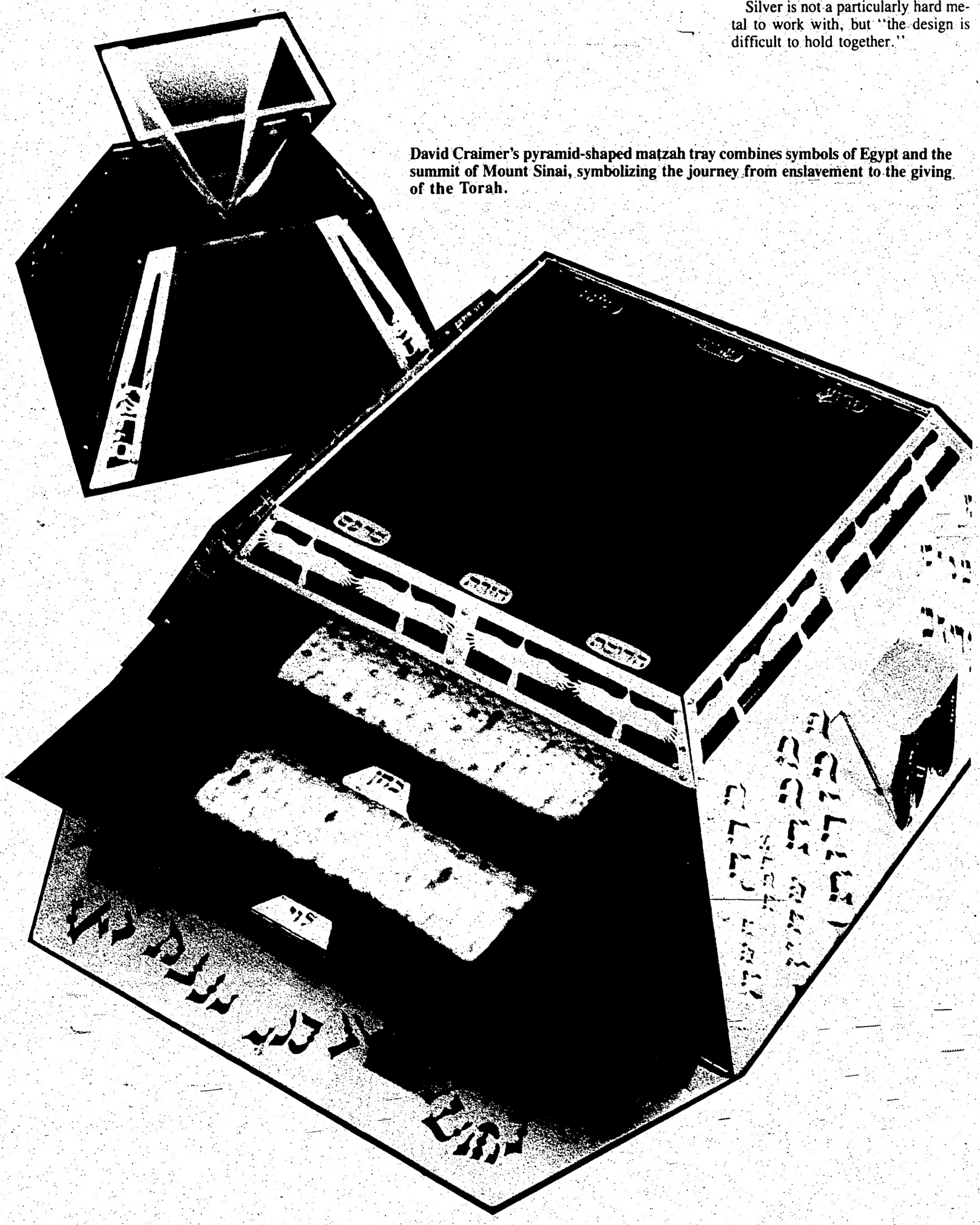
The base structure is stainless steel on which is sterling silver and clear and black plexiglass.

The prototype was commissioned by a Calgary resident who wanted a matzah tray that would become an heirloom, leaving the design up to Craimer, who has experience in crafting Judaica in precious metals.

Craimer's usual assignments had been Shabbat candlesticks, mezuzot, Hebrew pendants and the like. He has taken a few courses at the Alberta College of Art, but is mainly self-taught.

Although the pyramid costs in the thousands of dollars, Craimer said that, if pro-rated over the time it takes to make, his hourly wage is low.

Silver is not a particularly hard metal to work with, but "the design is difficult to hold together."



David Craimer's pyramid-shaped matzah tray combines symbols of Egypt and the summit of Mount Sinai, symbolizing the journey from enslavement to the giving of the Torah.

Pesach's timely message

By
LEILA SPEISMAN

Leshanah Habaa B'Yerushalayim, Next year in Jerusalem, is the concluding sentence in the seder. Over the centuries that phrase has rung out from the shtetls of Eastern Europe, the tenements of America, the byways of Morocco and Yemen.

We still say it in our comfortable Canadian homes now that it is no longer a gesture of defiance or a seemingly impossible dream.

This year I heard it sung a different way — in Jerusalem itself. And it will never sound the same.

To mark the bat mitzvah of our twin daughters Tova and Shevi, my husband and I took them and our eldest daughter Joanna to Israel with the annual Mizrachi of Canada tour.

It was the first time any of us had been there and we were inexpressibly moved by the stark passion of Shilo, the unthinking cruelty of the British detention centre at Atlit, the palm trees of Tel Aviv, the smiling, shy soldier just a year from the Ethiopian desert.

But what I will never forget is an afternoon when asthma forced me to forgo a trip to the Temple ruins. I waited on a ledge just outside the entrance to the Kotel. I was surrounded by the Mount of Olives in front, the Old City and the purple hills on one side, the Kotel on the other, and the city walls behind me.

Arab women and children, a bagel cart, men in payes, Israeli soldiers, passed back and forth, and all the time the sun shone on the hills and tinted the stone walls pale gold.

It was this scene more than any other that swam before me as, on the last night in Israel, the tour sang *Leshanah Habaa B'Yerushalayim*. It is that scene that has seldom left my thoughts since we returned.

This Passover supplement includes accounts of what some would consider exotic seders — one in Fiji, one in Katmandu, several during the Gulf War.

What unites them, as it has Jewish people over time, is the realization that leaving Egypt was not the purpose of the Exodus — the purpose was to serve G-d; to reach Jerusalem, a Jerusalem of peace, a Jerusalem where we would finally be at home.

It is easy on Passover to be so caught up in the planning and the cleaning and the shopping that we forget why we are doing all of it.

Let us resolve to remember not just that G-d brought us out of Egypt, but why He brought us out.

Next year in Jerusalem — for us and for all Jews everywhere.

חג שמח

Spiritual lessons are also important for Pesach

By
RABBI AARON LEVINE

Ask anyone to name the yomtov that entails the most preparations and inevitably they'll answer, "Pesach." Weeks in advance we begin transforming our *chametzdige* homes into *Pesachdige* ones. If you're not spending Pesach at a Miami hotel, you know you'll need a vacation just to recuperate from the exhaustion. Some theorize that all this stimulates the Exodus; you can only appreciate freedom when you experience slavery.

Yet, we become so engrossed in the physical chores, we don't prepare for the spiritual lessons for which God ordained the festival. True, the *seder* nights are replete with the splendor of the beautifully bedecked table, rich traditions and customs, and the inspirational journey through the *Haggadah*. They elevate us all and annually renew our appreciation for the miracles that ultimately forged us into God's nation.

Unquestionably, the symbols of Pesach are the matzah that we eat, and the *chametz* (leavened products), from which we abstain for eight days. Examining the latter reveals a puzzling observation. There are at least five major differences between the prohibitions connected with chametz and that of any other non-kosher food (such as pork, or *treife* meat, for example). Only for chametz do we find: 1) That we thoroughly cleanse our homes from any trace of it; 2) that we have a mitzvah of searching for, nullifying, and destroying it; 3) that we are enjoined against seeing or possessing it; 4) that the prohibited quantity is the minutest particle; 5) that the punishment for transgression is excommunication.

These stringencies are even more striking when we consider that chametz *is* permitted all year round, whereas pork, shrimp, ritually unslaughtered meat etc., are *never* permitted. Why should eating chametz on Pesach be a much greater sin than eating any of the non-kosher foods a whole year round — a grave sin, nonetheless, and one that separates loyal from disloyal Torah Jews?

Obviously chametz and matzah symbolize a lot more than meets the superficial eye. Surely before Pesach it behooves us to uncover the mystery: "Why is this food different from all other foods?

Chametz symbolizes the *yetzer horah*, man's evil inclination; matzah, the *yetzer hatov*, our good inclination. The Talmud states, "Master of the Universe, You well know that we desire to do Your bidding, but the leaven in the dough [our evil inclination] prevents us from doing so." Rabbi Chaim Vital, a great Kabbalist, expounded on this concept in a masterful analysis of the properties of chametz and matzah and how they relate to the major evil characteristic of man.

The four fundamental elements of Creation are fire, water, air, and earth. Corresponding to these are four major categories of flaws in human character and behavior. Fire parallels haughtiness and anger for, as heat burns and rises, so does the temperament and temper of the egotistical and angry man. Water parallels forbidden passions, for as water can irrigate an arid desert, so desires can stir the drives of man, causing them to flourish. Air corresponds to all forbidden modes of speech (gossip, slander, falsehood, indecent and unnecessary speech, etc.), which are created and formed by the air of the mouth. Lastly, earth, which can be stagnant, uncultivated, and unproductive, parallels depression which in turn leads to laziness and unproductivity.

Let us turn to chametz and matzah. Amazingly these very properties are present in chametz and lacking in matzah. Yeast causes dough to rise; matzah is flat. Chametz is made through contact between flour and water; matzah's contact with water is minimal and guarded. Bread is full of air; matzah is compact and lacks it. Bread bakes leisurely, lazily, and unhurriedly; matzah must be kneaded in constant activity and baked within 18 minutes. Thus the major traits alluded to above — haughtiness and anger, passions, forbidden speech, and depression and laziness — categories from which all evil emanates, are symbolized by chametz.

Certainly an important aspect of the Exodus was the physical liberation from the shackles and fetters of Egyptian bondage. Even more significant was the *spiritual* Exodus, the redemption of the soul from the 49 levels of impurity to which it had descended in the unholiness of that land.

Destroy any type of chametz

When we prepare for Pesach we must scrupulously abide by the laws of the Torah and Shulchan Aruch and rid our homes of any trace of physical chametz. But as we do so, we are simultaneously enjoined to search our hearts, minds, and souls to ensure that from there, too, we scrub and scour, search and destroy any trace of another type of chametz, the *chametzdige yetzer horah* — our evil inclination.

We have thus resolved our puzzle, for we now understand why the laws of chametz are so stringent; we now understand the Divine message.

But why, you may ask, can matzah only be made from grain that *has* the ability to turn into chametz? Should it not precisely be made only from products which have *no* possibility of becoming chametz?

Answers the Chasam Sofer. Our task as Jews is to recognize that we *have* a *yetzer horah*. We are humans not angels. God did not want a nation of robots devoid of feeling, thought, emotion, and temptation. Our God-given task is to harness, channel, direct, and eventually conquer these and sublimate them to the service of the Almighty.

That's no simple task. It's an awesome and lifelong responsibility. But God Himself has revealed the method to accomplish this. "I have created the *yetzer horah*, I have created Torah as the antidote." Learning Torah, living Torah, loving Torah, these are the magic potions that can immunize an individual, a community, a society, a country, yeah an entire world, against the ravaging diseases of the *yetzer horah* in its manifold and diverse forms.

As we chew the matzah, may we reflect, not on the dental bills, but on these timeless lessons, and as a result be privileged to herald the ultimate Redemption. Amen!

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חג שמח

Japanese academic becomes renowned Yiddish teacher

This article originally appeared in our yiddish column, Der Yiddishe Winkel. We are pleased from time to time to reproduce some of those articles in English translation.

There is a legend that one of the ten lost tribes settled in Japan. How else to explain the fact that a Japanese academic has become a renowned teacher of Yiddish in Israel?

Twenty-seven year old Tsugaya Sasaki, a student at Hebrew University, has become a teacher of Yiddish in classes offered by the Open University of Rehovot. The Friday morning course he offers is eight months long and has fifteen students, most of them with an Ashkenazi background.

Sasaki's major concern at the beginning was the possible negative reaction from his students when they realized that they were about to be introduced to Yiddish by a Japanese. In his gentle, low key manner Sasaki thanked the students for the warmth with which they accepted him even though he could see the amazement on their faces when they first realized their teacher was Japanese.

Sasaki was born and raised in Honjo on Northern Honshu Island. He was one of many Japanese students who were encouraged to study the languages of the Middle East, given Japan's trading relationships with that region. He was already proficient in Arabic and was working on his doctoral thesis in linguistics at Kyoto University when he won an Israeli government scholarship.

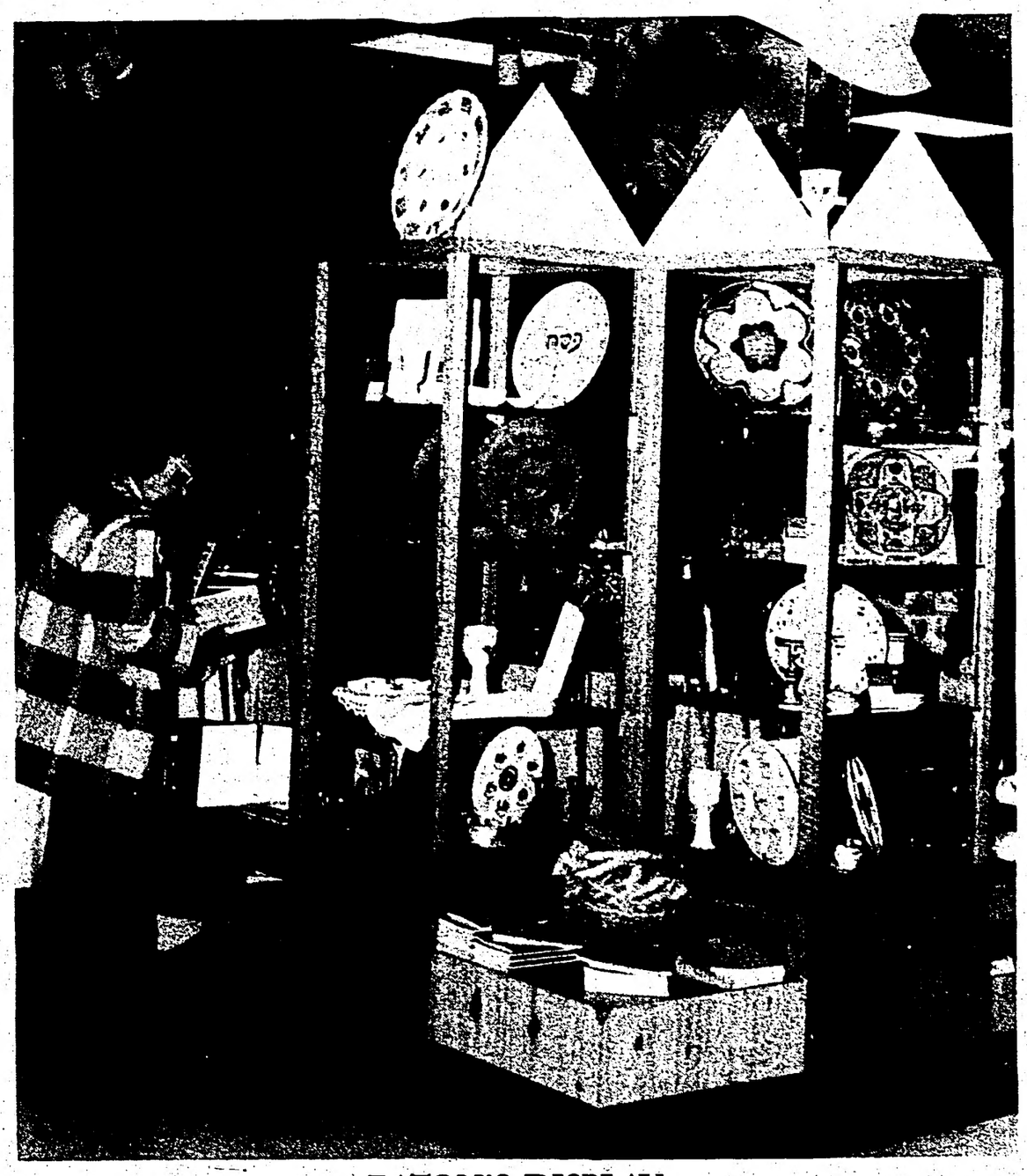
Naturally, any student of Hebrew runs into Yiddish at some point. Sasaki fell in love with the language. In his room, filled with Yiddish books, one sees a sign attached to the door that says, "I love Yiddish."

Sasaki says, "I'm in love with Semitic languages, especially Hebrew and Yiddish. It is particularly important to learn Yiddish to better understand Hebrew."

He finds he has many opportunities to speak Yiddish in his daily life. He tells the story how one time he had occasion to be observed, by an Arab acquaintance, in Yiddish conversation with the guard at the University library. After they were finished their conversation the Arab bystander told the guard how surprised he was to see that he spoke Japanese — and with such ease.

For most Japanese, Yiddish is a completely unknown language. However there is some interest in the language and, today, in Tokyo, there are about ten academics with fluency in the language who every year carry through a seminar on Yiddish. Five years ago one of these academics, Prof. Kasulo Auaydo, wrote and published a Japanese/Yiddish language textbook.

Sasaki's students are amazed at how he has captured the sound of Yiddish. "There is no trace of a Japanese accent when he speaks," says one. "He speaks just like my parents — with a Polish accent," say another student.



EATON'S DISPLAY

Eaton's Promenade and Yorkdale Mall stores had a special display for Passover. Items on display included glass and ceramic seder trays, books, chocolates, matzah holders, kiddush cups and quilted afikomen covers.

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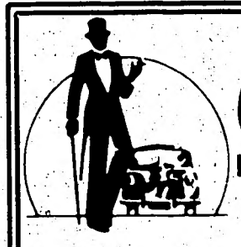

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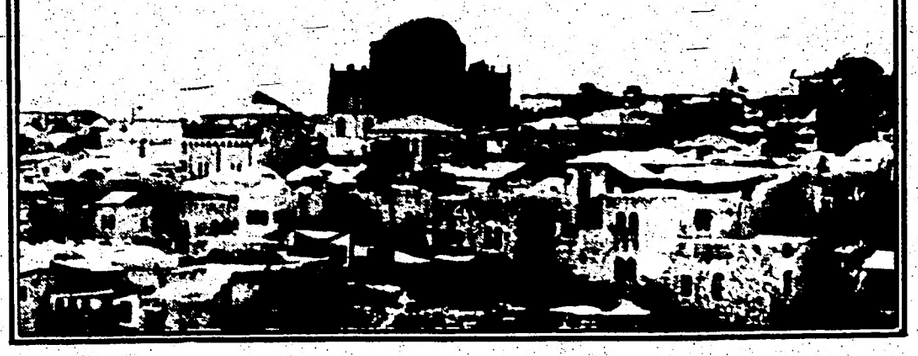

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A kosher salt beef and provisions shop in Brick Lane, London, c. 1912. One of the evocative images of the London East End on display at the London Museum of Jewish Life. (Photo from the London Museum of Jewish Life)

London community trying to preserve Jewish heritage

By
BILL GLADSTONE

LONDON —

The East London Synagogue, which was the resplendent focal point of a vibrant British Jewish community of one century ago, has seen better days.

The historic synagogue's existence has been at stake since its interior was gutted by a company that now cannot afford the intended restoration. "The interior has been damaged beyond redemption," says Rickie Burman, curator of the London Museum of Jewish Life.

A native Liverpudlian, Burman was previously the curator of the Jewish Museum in Manchester, and recalls how that city's great synagogue met its demise. "It was vandalized just days after being vacated, and let go to rack and ruin. It was just a horrible burnt-out vandalized site for several years and then had to be demolished because it was unsafe."

Concerned about their vanishing heritage, British Jewry held a conference late last year on the future of the isle's Jewish monuments. "We've recognized that there are synagogues and cemeteries in various parts of the country that are being neglected, especially in areas where the Jewish community has been in decline," says Burman. "The question is, what's to become of them?"

Some of the community's vital records may also be at risk. Several 19th-century registers containing birth, marriage and death records of the East London congregation were apparently abandoned when the building was sold and subsequently damaged through improper storage. However, Charles Tucker, the chief archivist to the Chief Rabbi of Britain, claims the books have been recovered and the damage deemed not as extensive as initially reported.

For Burman, it's another example of the importance of preserving as much local Jewish heritage as possible. Established in 1983, her museum attempts to do just that by salvaging artifacts of London's Jewish community. The museum is located on an upper floor of the Manor House, an elegant Georgian mansion in Finchley, North London, that is the focal point of the Sternberg Centre for Judaism.

Originally it focused on the Jews of London's East End, but later expanded its mandate to include refugees from Nazi Europe and other latter-day Jewish immigrants. "The majority of Jewish people in this country have their roots in the Jewish East End, and nothing was being done to preserve the material from that place and time," Burman says.

The museum features a reconstructed tailoring workshop, East End home and hearth, old-fashioned bakery and other scenes common in 19th-century Whitechapel.

It also displays banners, regalia and other objects formerly belonging to East End synagogues and Friendly Societies such as the Worker's Circle. Many artifacts relating to the rich Yiddish theatrical scene that once flourished in London are in storage, awaiting a move to larger rooms on the main floor of the Manor House planned for later this year.

While London Museum of Jewish Life focuses on the Jewish community after 1656, when the first Jews returned after the expulsion of 1920, another city museum specializes in artifacts of European Jewish history since antiquity. The Jewish Museum, located in Woburn House in central London, features ceremonial objects, paintings, decorative plates and metalwork, even a 16th-century Italian synagogue ark.

Walking tours are available for those interesting in seeing sites of importance to London's medieval Jewry, which existed until 1290, and to Jews of later centuries. Contact the museum (081-346-2288) for details.

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חג שמח

Jewish culture continues to thrive through books

By
LEILA SPEISMAN

An eclectic collection of books on subjects as diverse as Canadian fiction, theology, a female rebbe and humor make up this issue's book review column. Going through these works proves that Jewish culture is not just continuing but thriving.

First, two must-read books that came in fairly recently.

The Sign and the Seal; the quest for the lost ark of the covenant by Graham Hancock (Doubleday, 1992) is as exciting an offering as its fictional counterpart movie *Raiders of the Lost Ark*.

Hancock decides to track down rumours that the Holy Ark, which disappeared around the time of Solomon, was actually hidden in a church in Ethiopia.

His search, which led him from European archives to remote corners of the world, and connected such seemingly incongruous elements as the Holy Grail of Arthurian legend, a church in Chartes and Egyptian pyramids, is every bit as exciting and fascinating as a detective story. Well worth the time to read it.

Erich Segal has finally broken out of his maudlin style of *Love Story* to write *Acts of Faith* (Bantam Books, 1992).The lives of Deborah and Daniuel Luria, children of a chassidic rebbe, and Timothy Hogan, a street kid who rises in the Catholic church, become intertwined as they all search for their own salvation. A thoroughly enjoyable read.

The multitudinous changes to society recently are mirrored by the many new versions of the Haggadah. One of the most interesting is *The Santa Cruz Haggadah; a Passover Haggadah, coloring book and journal for the evolving consciousness*.

Written from a "New Age" feminist, egalitarian, almost mystic point of view, it is a fascinating example of the possibilities inherent in traditional rituals.

While some may balk at the politically correct ritual that makes it mandatory to examine everything from modern icons, like comparing chometz "to behavior patterns that hold me back to manifest" or calling the *Ma Nishtana* "my child-sourced wonder," nevertheless most will empathize with adding such wishes as "If we could only see how short and precious life is, and take care of ourselves without having to be reminded through tragedy" to *Dayenu*.

The author, Karen Roekard, has used sourses as diverse as Artscroll, Kaballah and liberation theology to create something thought-provoking.

Master illustrator Gustave Dore's *Pictures of the Bible; The Old Testament and the Books of the Maccabees* has been reprinted by Harbour Press. An interesting series of engravings in the Victorian style.

They called her Rebbe; the maiden of Ludomir by Gershon Winkler (Judaice Press, 1991) tells the story of a real-life Yentl. Chana Rochel Werbermacher was to all intents and purposes a chassidic rebbe.

She was a Talmud scholar, a giver of rabbinic advice and comfort, a spiritual healer, all from behind a curtain, as befitted a woman in those times.

Scorned and persecuted by the rabbinic establishment, who forced her to marry against her will and better judgement, she lived a lonely and sad life, finally disappearing in Palestine.

You will cheer her on, yuo will cry for her, but you cannot be indifferent to her story.

The Essential Pele Yoetz; an encyclopedia of ethical Jewish living by Rabbi Eliezer Papo, has been condensed and translated by Rabbi Marc Angel.

A wonderful example of the musar strain of Jewish writing, it offers amazingly up-to-date advice on day to day living from a Torah perspective.

From the admonition to prepare yourself mentally before doing a mitzvah, to the suggestion to deal with forgetfulness by writing everything down, it is a real gem.

Someone once said that if a Canadian had written about Moby Dick, he would have written it from the point of view of the whale.

While that state of affairs has improved now, there is still a lamentable habit of Canadian authors to write about the loser, the one who suffers, with neither dignity nor courage.

Cafe des Westens, by Norman Ravvin (Red Deer College Press, 1991) is of that ilk, even if it did win the Aberta Culture and Multiculturalism New Fiction AWard.

The book deals with the doyens of a run-down cafe in Calgary.

While characterization is excellent, it is one of the many books where the reader feels like yelling at everyone in the story to take a long walk and pull themselves together.

***

Sharon Pace Jeansone has written an interesting examination of *The Women of Genesis; from Sarah to Potiphar's Wife* (Fortress Press, 1990).

The often-ignored women of the Bible are shown to be well-rounded individuals, intelligent, important to the fulfillment of Biblical prophesy and able to work around patriarchal strictures to accomplish their purposes.

An approach to women in the Bible, this time the less prominent Judith, Susanna, Esther and Ruth, that will appeal to the feminist reader is Andre LaCocque's *The Feminine Unconventional; four subversive figures in Israel's tradition* (Fortress Press, 1990.)

While one would question the assumption in the book that male scholars nearly always denigrate the significance of these women, it is especially interesting to see a serious analysis of the slandered Susanna and the heroine Judith.

Psychiatrist and writer Saul Levine has written a fascinating series of case studies of people who have gone through a crisis, regained control of their lives and emerged from difficult situations with self-confidence.

Phoenix from the Ashes; rebuilding shattered lives, while not the usual rah-rah-rah rose-tinted glasses approach to emotional illness, is nevertheless filled with hope, inspiration and caring.

***

The Holocaust is a never-ending source of literature, especially the personal history genre.

Sigrid McPherson, a non-Jewish German girl, spent her childhood in an anti-Nazi home, forced to be the agent of her family's opposition to fascism (*The Refiner's Fire; memoirs of a German Girlhood*. Inner City Books,1992.)

Translated grandfather's memoirs

In her adult years, she examines her experiences through Jungian psychiatric theory. An interesting exposition of a German family's resistance to evil forces and the effect on a sensitive child, and Jungian theory.

Remember who you are (Walker, 1990) by Esther Hautzig, is an account of a survivor's attempt to come to terms with her own survival, and to fight those who would rather forget what they had gone through or deny their Jewishness. One can forgive the vein of self-righteousness that winds through the book.

***

Carole Malkin has translated her grandfather's Yiddish memoirs into English in *The Journeys of David Toback* (Walker, originally published 1981, reprinted in large print).

The too frequent story of the highly intelligent child forced by poverty to rely on the often meagre abn begrudging charity of wealthier relatives, and obliged by circumstance to find employment intellectually beneath him is told with simplicity and an innate dignity and acceptance.

***

And on a lighter note...

***

Scholastic Press has published two delightful books for children, *Ghost Voyages* by Cora Taylor, an intriguing tale of an enchanted stamp, and *Letting Go*, by Mary Woodbury, in which a young girl learns the biter lesson that no matter how much you wish, sometimes things change in spite of you.

Both are set in Ontario, both are well-written and should hold the interest of young readers.

***

When Pesarch gets you down, here are two books of humor to lift your spirits.

David Gross' *Laughing Through the Years; a new treasury of Jewish Humor* (Walker, 1991) is a delightful collection of jokes from different ethnic areas, from America to Israel and Europe, and subjects, such as physicians, matchmakers and animals.

While many stories are familiar, the book is a great way to take a break from cleaning.

So is Reeve Robert Brenner's *The Jewish Riddle Coollection* (Shapolsky, 1991). Some examples, Why was Moses the greatest sinner? (Because he broke all the Ten Commandments at once), and What does a Jewish boy in China become when he is bar mitzvahed? (A Man-darin).

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A Russian immigrant child reads from the Haggadah during her first Peseach in Israel at Amit's Beit Hayeled in Jerusalem. (WZPS photo)

Soviet Jews in Israel mark Pesach openly

(WZPS) —

For many Soviet new immigrants, their first Pesach in Israel has served as an introduction to a heritage previously unknown to them. For others, like Zohar Litmanowich, the deputy managing director of a large state-owned furniture factory in Moldavia, Pesach had been a covert rite but is now an open celebration.

"We held a seder each Pesach," 44-year-old Litmanowich recalls. "But it was always very subdued and kept secret from the neighbors. I was afraid I would lose my job if I was discovered observing Jewish traditions. But I never ate bread during the eight days of Pesach. I went to work on Yom Kippur, but did not eat or drink."

In Israel since October 1990, Litmanowich now works for the Afforestation Research Department of the Jewish National Fund. In his Haifa home he recalls last year's seder when for the first time he and his wife Raisa and daughter Dina sang the traditional tunes as loudly as possible. "We no longer had to care what the neighbors would think," says Litmanowich. "We had come out of the wilderness."

Arkady Tsykin, a cartoonist and art teacher from Odessa, never participated in a seder until last year. "In the Ukraine we were acculturated, almost assimilated, and knew nothing about Judaism," he says. "I knew Pesach had something to do with leaving Egypt and had tasted matzah, but that was about all. Some 2 percent of Jews in Odessa celebrate Pesach, but most don't even know that the festival exists."

45-year-old Tsykin now dons a kippa each day to teach art in a religious school in Petach Tikvah. "Our Soviet friends would have laughed at us if we had stopped eating bread for a week," he adds. "It would have been seen as primitive superstition."

For his wife Lida, Pesach is a sentimental rather than religious occasion. "It was a nice feeling making the seder in our Rishon leZion home," she recalls. "All the family had arrived in Israel — my parents and my daughters. I felt safe and secure. We did not know the tunes to the songs but we improvised."

Dr. Boris Moerman from Leningrad (now St. Petersburg), who emigrated in the summer of 1990, had also never celebrated Pesach until last year. His first Pesach in Israel was going to be a special occasion, but when he received an invitation for his family to attend President Chaim Herzog's family seder, he had to pinch himself.

"I come from a very assimilated family," says Moerman. "I had eaten matzah once or twice and had heard of the prayer 'Next Year in Jerusalem,' but I never dreamed that I would be in Jerusalem as a guest at the Presidents' Residence.

The Moermans' two sons, Yevgeny, 18, and Alexander, 7, attended the seder and Alexander recited the four questions impeccably. "It was such a magnificent moment for us," says Larissa, a pediatrician, bursting with maternal pride. "As a child in Kishinev we celebrated Pesach each year at my grandparents' house," she recalls. "But I never imagined my own child being so self confident in Hebrew."

Life in Israel for the Moermans, however, has been far from wine and roses. Neither have yet succeeded in obtaining licenses to practice medicine in Israel. "I am suddenly a nobody," says Moerman. "In Russia I was a specialist in a prestigious Institute. Now I am doing casual work like picking avocados and my wife takes care of children. We will be truly free when we are working in our professions."

Twenty year old Bella Vachnovetsky is studying nursing at the Hadassah University Hospital in Jerusalem. For her, last Pesach was special because it was her first spent in Israel, but as an Orthodox Jew she has celebrated the festival every year. "My grandparents were unusual in that they remained Orthodox even in the darkest years of Stalin's rule," Bella recalls. "In Leningrad it was difficult to be Orthodox. My grandfather was unable to find work and he was socially ostracized."

Bella's parents were traditional rather than Orthodox but Bella decided to become more observant when she reached Israel in June 1990. "Last Pesach was a celebration of freedom for us," says Bella. "It will be even more festive this year now that my brother Aryeh is here. The story of the Exodus is especially poignant for we Soviet Jews who have come from bondage to freedom."

And yet the Seder was somehow more compelling for Bella when she was in Leningrad. "In the Soviet Union it was only on special occasions like the Pesach seder that I really felt like a Jew. I doubt I will ever feel that way again!"

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חג שמח

Seder represents important message

By
RABBI IRVING GREENBERG

On the night of April 17, 1992, Jews everywhere will sit down to celebrate the Exodus from Egypt for the 3,242nd time.

Since time immemorial, the Passover feast has been the defining moment of Jewish identity — and for good reason. The central core of Judaism is the message of the Exodus and the meal is the medium of the message.

Around 1250 BCE, the Israelites were taken from slavery to freedom, from the status of inferior beings, being used by others, to a state of equality and human dignity.

Subsequently, all Jews went from being outsiders to being citizens in their own country by right. Some day, every human in the world will attain his or her own exodus.

To teach that faith, and to work to make it come to pass, is the message and mission of the Jews.

In biblical times, the Passover meal centred on the Paschal lamb. To be considered a full member of the covenant people, every individual had to eat from this holy sacrifice. Each family would arrange for a lamb large enough to provide a portion for each participant.

Only committed partners in the Jewish covenant — in the case of males, this meant men who carried the seal of the covenant in their flesh through circumcision — were eligible to eat the lamb.

To miss this occasion was devastating. The matter was so urgent that Jews who missed the Passover deadline unwittingly — because they were unexpectedly stuck on the road or they became ritually impure and could not be purified before the holiday — were given a second chance. They could bring and eat the sacrifice on "Pesach Sheni," Passover II, exactly one month later.

This is the one and only holy day for which the Torah grants a "make-up" date for those who missed the deadline. A traveller cannot put off Shabbat in order to make it home in time; if one overlooks Yom Kippur, one cannot atone for one's sins another time.

But to be excluded from the Jewish people's destiny and covenant was so unthinkable that the innocent were given an encore occasion to get it right. On the other hand, someone who deliberately refused to participate in the meal was judged to be "karet" — cut off from the Jewish people by heavenly and human judgment alike.

When the Temple was destroyed, the Paschel sacrifice was lost. The Rabbis brilliantly recreated the meal in the form of the seder, with its inspired re-enactment and re-telling of the story of redemption. The goal was the same — that, as the Haggadah says, "in every generation, each person shall feel as if he or she personally came out of Egypt."

Despite widespread assimilation and cultural disintegration today, this feast has not lost its power. The Council of Jewish Federations' National Jewish Population Survey showed that more than 80 percent of American Jewry marks the Passover with some form of special meal. It is the most widespread observance among American Jews.

The Haggadah itself offers a guide: when it comes to the simple son and the one who does not even know the question, ask for them. Scripts must be made available — for free — in lengths ranging from ten minutes to the full Haggadah, that give over the central drama of Jewish experience. These could include: 1) The taste of slavery — the experience Jews must never forget; 2) The transit to freedom — the end of all absolutist human systems; and 3) The exercise of freedom through commitment — to the family, to sharing, to God.

As long as the story must be told, Jews will come forward to be Jews and tell it. The story must be told until everyone internalizes it and becomes a character in the drama.

Then all humans will join the Jews and testify: I know it is true; it happened to me.

(Rabbi Irving Greenberg is President of CLAL — The National Jewish Center for Learning and Leadership.)

Spirit of freedom marked

By
FRANCES KRAFT

Passover is a holiday of freedom. While reflecting on the time our ancestors spent as slaves in Egypt, we celebrate the fact that (most) Jews are now free.

In the second of our occasional series on holiday music, we look at songs of the World War II resistance fighters, which celebrated the spirit of freedom that is also an integral part of Passover. Information was provided by Toronto's aliyah shaliach, Ofer Gavish, a musician/musicologist and music columnist in his native Israel.

* * *

Forty-nine years ago this month, in April 1943, a song competition was held in the Vilna ghetto, perhaps during Pesach. Although the competition was not an annual event, it was indicative of the rich cultural life within the ghetto. Theatre, an orchestra, opera and even a university were all a part of the fabric of ghetto life.

The winning song, a lullaby called *Shtiler, Shtiler (Quieter, Quieter)* in Yiddish and known as *Ponar* in Hebrew, is still sung today. Ponar, or Ponary, was a resort area 10 miles from Vilna, a site where thousands of Vilna Jews were executed by the Nazis.

The lyrics, which ended on an optimistic note, were written by Yiddish writer Shmerke Kaczerginski, who survived the Holocaust, having joined the partisans before the Vilna ghetto was liquidated. He died in a plane crash in 1954 in South America. The melody was written by an 11-year-old boy, Alexander Valkovisky, who also survived and is today a well known pianist in Israel, known as Alexander Tamir.

* * *

Some four years before the Vilna ghetto song competition, the song which became the anthem for the partisans was written by Yiddish poet Hirsh Glick (1922-1944).

Gavish, who had written about Hirsh Glick in his column in Israel, was moved by the story a visitor to his Toronto office told him about the impact of the song during the Holocaust.

Not long ago, the visitor, a Toronto woman who survived the Holocaust, noticed a flyer on Gavish's desk advertising a lecture on Hirsh Glick. The flyer triggered a vivid memory which the woman proceeded to share.

During the war she and her husband were in the same concentration camp. Her husband had been given the job of cleaning the trains after they arrived at the camps with their human cargo. The train walls were always covered with graffiti, final expressions of humanity under the most inhumane conditions.

One day the husband and wife met after he had finished cleaning the trains, and he told her that a line at the top of the wall had caught his eye, a line from Glick's song: *Zog nit kayn mol az du geyst dem letzten veg (Don't say this is your last road).*

A lesson for us all, says Gavish: Jews, or any people, dream about freedom and continue to believe in freedom until the end.

The spirit of that song continues to this day as Glick's song is sung both in Israel and the Diaspora, reinforcing the same spirit of freedom that we celebrate at the Passover Seder.

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Katmandu holds legendary seder

JOEL ZACK

NEW YORK (JTA) —

Flying into Katmandu is a little like arriving in heaven with a window seat.

The capital of the tiny Hindu kingdom of Nepal is in the center of a large valley nestled in the Himalayas. Mountains and clouds envelop the city of 300,000. Not far beyond the mountains which enclose the valley can be found, to the east, famed Everest and, to the west, the equally spectacular peaks of Anapurna Himal.

I arrived in March of 1991 after spending two months traveling in India. I had quit my job as an architect in New York to travel around the world, a journey I had fantasized about for as long as I could remember.

I had not been in Katmandu long before I struck up a friendship with a few Israelis. One of them asked me, "Are you going to seder?" Knowing well that Passover must be sometime soon, but that the closest Jewish community was in Calcutta (a few hundred miles away, across some rather formidable mountains), I laughed at the question.

It was then I first learned of the famed Seder of Katmandu -- a legend of its own sort in this country of many legends.

Every Passover for years, three Lubavitcher chassidim from Brooklyn fly to Nepal to conduct a seder on the first night of Pesach. Hosted at the Israeli Embassy, this event is well known among Israeli travelers. All those traveling in Asia who can possibly arrange it, schedule their itineraries so as to be in Katmandu for Erev Pesach.

Soon enough, there were signs in Hebrew and English taped up all over the Thamel district announcing the seder. All one had to do was sign a registration list and return a few days later to contribute 120 Nepalese rupees (about four dollars) for expenses. One had to bring an Israeli passport to the seder, although I was assured an American passport would suffice.

Matzah brought

The sign-up list was at the famed "Pumpernick's Bakery" in Thamel, home of the best breads in Nepal. Its large garden was filled every morning for breakfast with hordes of young travelers, most of them speaking Hebrew.

Upon finding the sign-up list, I was astounded to see that I was already guest number 384 — and there were still four days before Passover.

Two days later, the Lubavitch flew in from Brooklyn, bringing with them matzah and all the requirements for a strictly kosher seder, including more than a few chickens. (Nepalese are strict vegetarians and, in fact, refer to outsiders somewhat derogatorily as "meat-eaters.") The owners of Pumpernick's Bakery let their business be virtually taken over, and it was transformed into a factory. The kitchen had been kashered and dozens of volunteers washed, chopped, and mixed for the seder. Haroset had to be prepared, vegetables cleaned, and of course, how could a seder be complete without chicken soup?

A table was set up to collect the four-dollar fee. Upon payment, one received a Haggadah, which was to be used as an entry "tickets."

In the two days preceding Pesach, one could feel the excitement. There were, it seemed, more Israelis than ever wandering the streets of Katmandu. One saw young people carrying their Haggadot through the narrow streets of Thamel. Every conversation between Jews of any nationality sooner or later led to the same subject.

Soon enough it was Erev Pesach. I changed into my best clothes (after two months in India, this meant those with the fewest holes and stains) and my new trekking boots — not yet properly broken in. I then walked a pleasant 30 minutes to the Israeli Embassy, located outside the center of Katmandu in a residential neighborhood near the embassies of many other countries.

After a brief security check at the gate ("Yes, of course an American passport will do"), I was allowed into the compound. There were a number of uniformed Nepalese soldiers for security, even though it seemed far-fetched to imagine the violence of the Middle East finding its way into this isolated Himalayan paradise.

On the grounds of the embassy, there was a huge tent, filled with rows of folding chairs — no tables — all facing one table in the front. There was seating, I was told, for eight hundred.

I entered the tent and found a seat next to two Israeli friends I had met a few days earlier.

I looked around to study the crowd. I saw faces I recognized not just from Katmandu, but from my travels all over India. And I saw for the first time faces I would see again months later in my travels all over Asia.

The seats were already mostly full and people were greeting one another with laughter and tears: old friends from the kibbutz, the moshav, army, high school; friends who had no idea the other had left Tel Aviv; friends and distant relatives who hadn't seen one another in years. In a country of four million, everyone, it seems, is somehow connected.

While the majority of guests were young Israelis, there were also a number of Jews from the United States and Canada, western Europe, Australia, and, I presume, other places as well. Although the guests were mostly in their 20s, there were some older people and a few families.

By the time the seder started, there were more people than chairs. Many people stood around the periphery of the tent.

At the head table, in addition to the three chassidim, there was a follower of the Rebbe from California who had come to help, the Israeli ambassador and his wife, and a representative of the Royal Government of Nepal.

As sundown approached, the three chassidim came to the front and led the crowd in songs to celebrate the arrival of the holiday. All three were very young and clearly excited to be here. Their enthusiasm as well as their swaying melodies were contagious as the crowd became wrapped up in the spiritual nature of the evening.

The seder was conducted in Hebrew, interrupted frequently for an explanation, story, or joke. There were diversions to discuss rabbinic interpretations, to pose questions, and to reflect on the meaning of freedom in the direct aftermath of the Gulf War. The young man from California spoke (in English) of what a unique event this seder was.

The crowd participated fully with great enthusiasm and spirit. There was a strong sense of unity among the group. Israelis translated privately for those of us in the crowd who were not so fluent in Hebrew.

There was no shortage of sweet wine, made in Israel and brought to Nepal via Brooklyn. There was no shortage of matzah, either. There was a special plate of matzah blessed by the Lubavitcher Rebbe broken up and passed among the crowd.

After dinner, the seder continued, the afikomen was found, and the Blessing After the Meal was recited. As the seder was drawing to its conclusion, someone from the crowd led everyone in "Hatikvah."

Even after the conclusion of the seder, quite late by the standards of Nepali nightlife, most of the crowd stayed around for more singing and to help clean up the mess.

The streets of Katmandu were deserted, except for those returning from the seder — their stomachs full and their hearts happy. The silence was broken only by the faintest hints of a few people humming the tunes of the seder to themselves.

חג שמח

Pesach celebrated in U.S. past

NEW YORK (JTA) —

In 1889, Passover in the United States came amid the centennial celebrations of George Washington's inauguration.

Synagogues were decked in red, white and blue bunting.

Rabbi Jacob Joseph, chief rabbi of the city of New York, composed a prayer to be read from every pulpit.

And in the best tradition of Yankee-Yiddish ingenuity, a savvy matzah bakery united the Festival of Freedom and the Father of Our Country into one marketing promotion: it gave out a picture of the first president with every 10 pounds of matzah.

The American Hebrew newspaper captured the occasion in its edition of April 19, 1889 with an engraved illustration of that year's holiday celebration. Hanging on the wall, looking over the shoulder of an elegantly corsetted woman opening the door for the prophet Elijah, is George Washington's portrait.

Long before the Gulf War raised questions of being Jewish in the Saudi kingdom, the end of the first World War posed another problem: Would seders be cancelled because of the rationing of grain? Would the nation's "wheatless days" keep matzah from the American holiday table in 1918?

No, answered the government. An executive order signed by Herbert Hoover, then U.S. food administrator and later president, proclaimed that "Matzoths are permitted to be served and eaten on wheatless days, Monday, April 1, and Wednesday, April 3, because of the Passover holiday."

In 1915, the Jews of Chicago faced a different conflict between American freedom and the Jewish festival. The mayoral election was scheduled for the last day of Passover. How could they cast their ballots?

The American Heritage Haggadah records the solution: A county judge permitted election clerks to enter the voting booths with Orthodox voters and, at their direction, mark the ballot accordingly.

Matzah destroyed

And then there is the time that Congress held an investigation into the destruction of matzah. Soviet Jewry activists had urged that boxes of matzah be mailed to the Soviet Embassy. The embassy refused to accept them. After a week, the post office burned them.

"Matzoh has a religious and historical significance to the Jewish people," opined the Hearing on the Mailing of Matzoh, held April 12, 1972 before the Subcommittee on Postal Facilities and Mail of the Committee on Post Office and Civil Service of the House of Representatives.

"Its destruction, during the Passover season, has created a serious and vital question as to whether or not the Postal Service should have disposed of this food to organizations ready to supply it to the needy in the face of requests from such organizations."

From that same era, incidentally, Soviet Premier Leonid Brezhnev appears as the wicked son, from Mark Podwal's illustrations for the Freedom Haggadah. Brezhnev is lighting his cigar from a menorah, echoing a motif that goes back at least to an 1879 Haggadah edited by Hayyim Liberman, where the wicked son is puffing away during the seder — and, that other sign of true evil, leaning back in his chair.

But most telling is the wise son on a series of stamps issued by the American League for a Free Palestine.

The American League was the local support group for Menachem Begin's Irgun Zva'i Leumi, the Zionist underground opposed by the Jewish and Zionist establishment in both Palestine and the United States.

In their depiction, the wise son wears a soldier's helmet; he is a fighter. And he is an apt symbol that even in America, the Haggadah looks forward to next year in Jerusalem.

SEDER — Marc Chagall

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What's in a name?

By
DAVID HOLZEL
Reprinted with permission from The Atlanta Jewish Times

After the Torah, I find birth announcements to be the most illuminating of Jewish texts. What will future historians make of a generation of Jews that names its children Paige Renae and Shane Ian? These are hardly the characters who fill the pages of Deuteronomy.

Yet our clever nation has always taken outside influences and found the Jewish angle. After all, what's a Passover seder but a modified Greek symposium? And waiting for the messiah, I'm convinced, is a sanctified adaptation of the time-honored practice of spending half a day in a doctor's waiting room.

Seeking the secret Jewish content of trendy names, I approached Stephen Weiss, assistant rabbi at Ahavath Achim Synagogue and noted kabbalist. Rabbi Weiss' advanced coursework at the prestigious Jewish Theological Seminary included an elective called "Baby Naming — Good or Bad for the Jews?"

Welcoming me into his office, the rabbi elaborated on the Jewish nature of several names that have recently become popular.

Ashley — literally "My Tamarisk Tree" in Hebrew. The word eshel — tamarisk — is also an acronym for *achilah, shtiyah, linah* — food, drink, lodging — suggesting that one so named could grow up to be a hospitable person.

Beau — On an off day, Rashi, the great medieval French scholar, suggested this name be given to boys born during the week of the Torah portion of *Bo*, which is read in midwinter. The few who actually followed Rashi's dictum, Frenchified the name in his honor. Today in Israel, small children who don't listen to their parents gradually become known in the neighborhood as Bo Hannah — "Come here."

Bradley — A reference to the seventh plague upon Egypt, it means "My Hail" or "I Have Hail."

Brie — In Judaism it's not just a cheese. Brie means "health."

Carly — "I'm chilly."

Chad — The "ch" is pronounced not as in "Chapter 11" but as in "Chanukah," and means "one." In mishnaic times (c. 200 C.E.) the name was given to sons by parents who believed they would never have another child. This practice is the basis for the Passover song "Chad Gadya" — An Only Kid.

Courtney — The source for this name is obscure, Rabbi Weiss explained. Depending on how it is spelled in Hebrew it could mean "a hick," "a small seed" or "I am excommunicated." Parents are advised to use this name with caution.

Megan — "From the garden," taken from Genesis 3:24 — "So God sent [Adam and Eve] from the garden" of Eden as punishment for eating the fruit of the tree of knowledge.

Paige — *peh, yud, yud, gimel* — At this point in the interview, Rabbi Weiss drew a dusty old book from a locked drawer in his desk.

"The roots of this name are esoteric," he said, "and can be understood only through the sacred kabbalistic technique of *gemetria [numerology]*. Even so, it is a difficult name to interpret."

For instance, the numerical value of the Hebrew letters that spell Paige is 103, the same value as the Hebrew word for "mockery."

Delving deeper, the rabbi then began a mystical manipulation of the Hebrew alphabet, whereby *alef* is exchanged for *tav*, *bet* for *shin*, and so on. By this technique, the new spelling of the name is *vav, mem, mem, resh*.

Rearrange these letters, and you spell *mumar* — apostate. Not a good sign at all.

Rabbi Weiss achieved happier results by removing a *yud* from the original spelling of Paige. That knocked out a *mem* from the altenate spelling. Now, instead of apostate, the rabbi was able to spell *rom* (exalted) and *mor* (myrrh).

Sabrina — is derived from *savri na*, "With your permission," which is spoken to announce to the congregation that kiddush is about to begin.

Veronica — "I don't know if this should be revealed to the world," Rabbi Weiss said nervously. "Since there is free will, we are not permitted to fortell the future."

I looked at the page he was guarding and saw that it was thickly covered with tiny mathematical calculations.

It is a writer's duty to reveal the truth, and I feel bound to warn all parents of once and future Veronicas of two possible paths she may take.

First the good news: The value of her name in Hebrew 393. The difference between her name and 10-times-*chai* (180) is 213, the value of the name Reggie, Veronica's heartthrob in the "Archie" comics. This suggests that if she loves life and is charitable, Veronica could end up with what she desires.

But beware: Subtract from Veronica (393) her age at bat mitzvah (13) and 365, which is both the number of days in the year and the number of sinews in the body, and you end up with 15. This is the numerological value of Jughead.

Makes you think, doesn't it?

Finally **Max.**

Max is making a comeback in the birth announcements, but for me there's some cognitive dissonance involved in giving a child this name. I can't help but conjure up the image of an infant, stooped and bald, with an unlit cigar stub jammed in his mouth — "I am the grandfather," to paraphrase Philip Roth. But Rabbi Weiss assured me the name has an authentic Hebraic tradition.

Max is derived from *meches*, which today means "customs duty" or, traditionally, "taxes." It was a common name among East European Jews.

The most famous Max/Meches was the protgagonist in the book *Wednesday The Rabbi Spilled Kneidelach In My Lap* and other stories by the famed Yiddish writer Kaddish Yohrtzeit.

Yohrtzeit's Max was the pious wagon driver Meches Mavis, "Taxes and Death," at whose funeral it was said, "You could always count on him."

* * *

(This article is of course, written tongue in cheek — just what is needed after over-cleaning, over-shopping, over-eating and all that serious stuff.)

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חג שמח

California Jewish girl heads into Ontario history

By
CHERYL KUPFER

How did a nice Jewish girl from west coast California come to be the director of a living museum that replicates 19th century Ontario?

According to Marty Brent, appointed last fall as director of North York's Black Creek Pioneer Village, it was a love of history coupled with an undergraduate museum course at the University of British Columbia that opened her eyes to the fact that there were alternative career paths and choices for history majors besides teaching. One such path is a career in museum work, a fact that she feels should be brought to the attention of school guidance counsellors.

Brent's interest led her to Ontario, for further training in a Masters of Museum Studies program at the University of Toronto.

Brent's work took her to numerous Ontario communities across the province. Throughout her travels, she says she was impressed by "the determination of the residents of these towns and villages to capture and preserve traditions, history, and a disappearing way of life by establishing museums."

This led her to join the Ministry's Museum Advisory Unit as a museum advisor. This position entailed giving practical advice to non-profit historical societies and museums on developing, operating, promoting, publicizing, and conducting special events and programs, and how to raise funds or apply for government grants for their projects.

Brent was later appointed by the Ministry as a supervisor of the Community Museum program.

Black Creek Pioneer Village was a client of the community Museums program. When a vacancy came up for director of Pioneer Village, Brent applied for the job.

Marty Brent

Brent's primary responsibility as manager is to ensure the smooth running of the numerous daily operations of this 'living slice of life.' Although she as yet has not needed to, she admits she is ready to roll up her sleeves and milk the cows if necessary. For her, she says, history is not a curiosity but a vital educational tool for the young.

"Children don't understand the concept of old; history gives them a chance to make comparisons, for example, a modern breakfast such as cold cereal and milk from the refrigerator, as opposed to how it used to be — milking the cows and cooking porridge over a hearth. By comparison, children can put the daily events of their lives in perspective," she said.

Brent herself is married to Bob Brent, formerly of Vancouver, and the mother of three, the youngest being only four months old. She feels that the future can learn much from the lessons of the past. This month, Pioneer Village will be introducing a new program called "the Environmentally Friendly Victorians," that invites all visitors to the village to see the 19th century version of "reduce, reuse, recycle."

Upcoming spring and summer events at Black Creek Pioneer Village include a County Fair in May — a restaging of a typical 19th century spring fair including gardening, livestock, and old-fashioned carnival games, and a 19th century military enactment in June. A theatrical group performs ten-minute vignettes out in the village throughout the season. And as usual this time of year, there are plenty of new baby animals for the kids to meet and fall in love with.

This fall, visitors to the village can look forward to a new exhibit featuring music boxes of the past century, and a woodcarvers gathering and demonstration.

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Talented Ethiopian immigrants in Israel participate in sports training program sponsored by the NorthAmerican Conference on Ethiopian Jewry

Ethiopian Jews assisted

By
BURT HALPERN

TEL AVIV —

An innovative new program for the absorption of Ethiopian Jews in Israel may at the same time help launch Israel into the big leagues of athletic competition.

A group of selected Ethiopian men between the ages of 22 and 29 are now intensively training, principally in long distance running, to achieve world standards and to represent Israel in international competition.

Supported by the North American Conference for Ethiopian Jewry, and conducted with the co-operation of Israel's Ministry of Defence, the program is intended to be the pioneering start of a continuing venue for absorbing potential Ethiopian sportsmen. And, in return, Ethiopian youth will advance Israel into the competitive stage of world and Olympic competitions.

The program offers more than athletic training for the young immigrants, most of whom have been in Israel for about ten years. Education is an accompanying goal of the program, by which the participants are prepared for high school matriculation examination and university entry-level standards. In addition to formal classes, volunteers can be seen helping the Ethiopian athletes in one-on-one tutoring sessions, in such subjects as mathematics, English and Hebrew grammar.

The group trains three times a week in a Tel Aviv stadium, works out every morning before classes in warm-up runs, and follows daily individual work-out programs. Half of the participants are said to be already among the top Israeli athletes in running all distances from 800 metres to the marathon. This is one absorption effort which will not only bring Ethiopian young people, and their families, successfully into the mainstream of Israeli life, but will also raise the level of sports in the entire country.

(Jerusalem Dateline Sports)

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חג שמח

Yugoslavian Jews forced to take sides in civil war

By
VICTOR PERRY

History has taught the Jews that having to choose between conflicting loyalties, especially in war time, is a no-win situation. Remaining neutral is no better.

Faced with such a choice Yugoslavia's Jews have decided to take sides, aligning themselves, respectively, with the breakaway states in which they each reside. The result; relative security vis-a-vis the gentiles, strained relations and recriminations among the Jews.

Srden Matic is executive vice president of the Jewish Community of Zagreb. As the man in charge of the Jewish communal offices in the Coatian capital, he has tried to steer the 2,500 strong Jewish community of Croatia between the demands of a growing national zenophobia and opposing pressures from the National Federation of Jewish Communities in Yugoslavia, headquartered in Belgrade, to maintain neutrality between the warring sides and unity between the Jews.

It was a loosing battle.

I reached Matic's office just a few days after the Jewish Federations of Croatia and neighboring Slovenia had decided to break away from the national federation. The soft spoken, 28 year old Matic, who has spent most of his adult life in Jewish communal activities in his native Croatia, was torn between regret and resentment.

"Of course we are sorry about the fracture . . . it was dictated by the realities of the situation in Yugoslavia . . . but family and religious ties are dear to us and we will do our best to maintain them.

"At the same time," Matic added, "we were disappointed with the behavior of the National Federation in Belgrade. They failed to condemn the bombing of Dubrovnik, in which the ancient synagogue there was damaged . . . They also refused to attend an inter-faith meeting held in Sarajevo several months ago which forced us and Jews from abroad to cancel our attendance as well."

Matic also felt that the raction of the National Federation in Belgrade to the bombing of the Zagreb Jewish community centre and cemetery on August 19 last year, was not strong enough. Although no one was hurt by the early morning bombing, the centre was badly damaged, forcing the community to move its offices to temporary premises. Two policemen stand guard outside. A driveway leads to an unmarked door which is opened after the visitor is scrutinized by a closed circut video camera.

On the day of the bombing hundreds of citizens rushed to the cemetery spontaneously to identify with the Jewish community. One of them was Maya Razovic, cultural-editor of Croatias's largest daily newspaper, *Vesjna*. "I bought flowers there to put on the graves," she recalled, "but the woman who sold them refused to take money from me." Maya is not Jewish, but like many of her journalist colleagues she likes Jews and Israel, which she has visited four times.

Unfortunately, Croatia's President, Franjo Tudjman, didn't show up at either event. This only aggravated his and his country's reputation for anti-Semitism, well earned in World War II by the murderous Nazi-installed Ustasha regime.

In Belgrade, David Albahari, the President of the erstwhile National Federation of Jewish Communities in Yugoslavia, answered Zagreb's charges against the Federation point by point.

Albahari, 43, is a well known prize-winning author in Yugoslavia who was elected president of the Federation last year during the fighting, not the most propitous time. Ever since, he has been waging a rear guard action to maintain some form of unity within the Yugoslavia Jewish community.

He has also tried to avoid the more strident manifestations of irrational nationalism, which he feels has been displayed by the Croatian Jewish community and by certain ad hoc groups of Jews in both Serbia and Croatia.

Like Matic, Albahari regretted the split of the Jewish communities while admitting its inevitability. But he added a word of criticism on the way it was done.

"We had scheduled a meeting for February in Sarajevo" (the capital of Bosnia, and at that time "neutral" territory, rior to the recent vote to split away from Yugoslavia) in order to formalize the inevitable divorce and decide on ways to divide the joint property. Before the meeting had a chance to take place the Croatian and Solvenian Jewish communities announced their breakaway unilaterally and publicly. We felt it was done under pressure from their governments," he charged.

Lukewarm condemnation

Matic claims that "the only pressure was from the Jewish community itself."

As for the so called lukewarm condemnation of the bombing of the Jewish community centre in Zagreb, "we condemned it clearly, Albahari said, "but we couldn't give it the strong nastionalistic overtones emanating from Croatia and its Jewish community."

At the time, it should be noted, a Croatian government official speaking at a press conference after the bombing, went so far as to imply that Serbians may have been responsible.

Regarding the charge that Belgrade had in effect sabotaged an important interfaith meeting in Sarajevo last fall, Albahari claimed that the meeting had been initiated and organized by a French group which intended to stop first in Dubrovnik to identify with that town in condemnation of the Serbian attacks on it. The subsequent interfaith meeting, it was felt, had become a propaganda tool in the hands of the Croatian government to counteract its image of religious intolerance. "We couldn't lend ourselves to that," Albahari concluded.

"What about the charge that you failed to condemn the shelling of the Synagogue in Dubrovnik?"

"Let's get the facts straight. The synagogue was not bombed. A shell fell near it and some windows were broken. Under these circumstances we could not come out with a blanket condemnation of the Serbian government as demanded by our Croatian brethren.

David Albahari, who exudes the gentility and humanism of an introspective author, which he is, seems the antithesis of the organizational man demanded by his new task in these trying times. Nevertheless, his low key approach, his sense of moderation and his readiness to compromise seem to make him the ideal choice for the painful task.

Victor Perry is a former editor and long time newsman in Israel.

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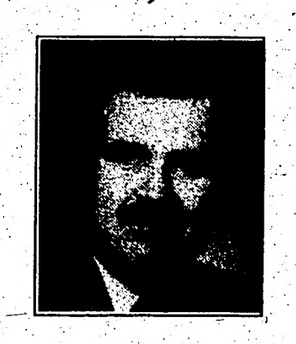

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Immigrants' port of arrival captured in coffeetable book

By
SHELDON KIRSHNER

The Jewish community in the United States grew by leaps and bounds between 1880 to 1924, when 2.3 million East European Jewish immigrants flooded into the country. For many of them, Ellis Island was their first landfall of, and experience with, America.

Here, on this isle in New York harbor, they were cursorily examined by an army of overworked inspectors. And if they were given a clean bill of health, they became instant Americans. Nearly all of them passed muster. It's estimated that only 2 percent were sent back to their countries of origin.

In its heyday, Ellis Island was by far the busiest port of entry in the United States. Altogether, from 1880 to 1924, it received about 12 million persons, or 70 percent of all immigrants who streamed into America.

What was Ellis Island like? How did the greenhorns adapt to their new homes? To find out, pick up *Ellis Island: An Illustrated History of the Immigrant Experience* (Maxwell Macmillian Canada, $65.95). Produced by Ivan Chermayeff, Fred Wasserman and Mary Shapiro, it is a glossy coffeetable book, ideal as a gift.

It is made up of stunning photographs and thoughtful essays, punctuated by boldface quotations from immigrants.

The authors know their stuff, being associated with the company that designed the relatively new Ellis Island Immigration Museum. (Ellis Island ceased being a port of entry almost 30 years ago.)

Not surprisingly, the photographs are what make this volume tick. They are stark and factual and poignant and more often than not riveting.

One of the best, which adorns the cover, is of a group of somewhat bewildered Jewish orphans clutching small Stars and Stripes. One wonders how they fared in the "golden land," which the United States was known as in Jewish circles. (To Finns, the United States was the "golden nest," while to Chinese, it was the "golden mountain.")

Came from around world

Since ships were the only means of transportation in this period, *Ellis Island* is filled with pictures of the steamers that brought the immigrants to America. One that evokes the temper of the times is of a Hamburg-Amerika Line vessel whose main deck groans with the weight of passengers.

They came from all corners of the world, and some of these faces peer out from the pages of this handsome book. There is a Russian cattle dealer, a Swedish farmer, an Austrian laborer, an Irish servant, a Hungarian wife.

There are formal portraits of children, all taken in the first 12 years of this century. They hail from Finland and the Austro-Hungarian and Russian empires.

Family photographs are in abundance, such as that of Bella Reichman and her bearded husband, Zelman, a cantor. Turn a page and Abraham Shavinovitz — a buttonmaker — comes into your line of vision.

Jews who arrived on Ellis Island on major Jewish holidays had their needs met. A 1920 photograph, for example, shows the immigrants around a Passover seder table.

The immigrants were encouraged to learn English. A reproduction of a 1917 government poster, published in Yiddish and five other languages, hammers home this point.

Not all Americans, of course, welcomed them. A Ku Klux Klan poster, with the words "America for Americans," shows a rider in flowing white sheets on a rearing white horse.

A good many of the immigrants were single young men who anxiously awaited letters from home.

There is one such letter, in Yiddish, from an East European mother. She reminds her son to beat his pillows and quilts every Friday morning in preparation for the Sabbath.

Life in America could be daunting. In one photograph, striking sweatshop workers in New York City hold aloft placards in English, Yiddish and Italian.

But who ever said that America was a paradise on earth? Read this quotation from an old Italian story: "Well, I came to America because I heard the streets were paved with gold. When I got here, I found out three things: first, the streets wern't paved with gold; second, they wern't paved at all; and third, I was expected to pave them."

Be that as it may, numerous immigrants "made it" in their adopted homeland.

Ellis Island celebrates their arrival, their setbacks and their successes.

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חג שמח

Sculpture represents civilization's relationship to earth

JERUSALEM —

On a windy plateau of the southern tip of Jerusalem, a unique 45-foot-high stone-and-steel sculpture stands majestically crowned by three 70-year-old olive trees growing out of it. According to its creator, Ran Morin, a 33-year-old Jerusalem sculptor, the monument is meant to symbolize the relationship of civilization to the earth.

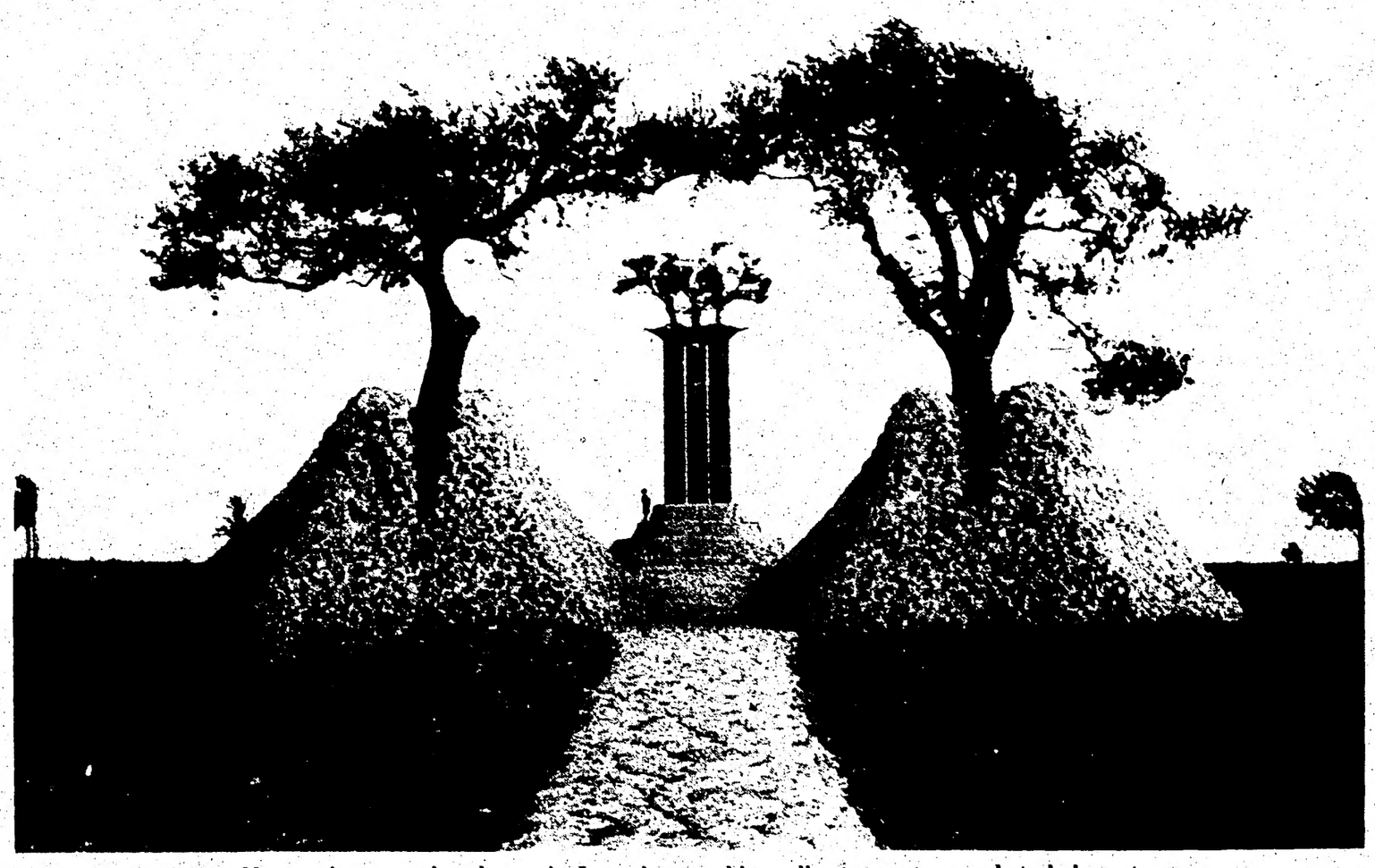
This newest Israeli environmental sculpture is part of a large Park of Olives on the grounds of Kibbutz Ramat Rachel, located on the outskirts of Jerusalem. When finished, the park will contain a spice-and-perfume garden, a mass of different types of olive trees, a promenade, and a lookout point on a raised stone-colonnade. At this stage, three paths and 27 rows of olive trees, designed in a concentric plan, lead to the monument.

The undisturbed view from this hill is breathtaking: the Judean desert; Herodion — the palace fortress built by King Herod; and the cities of Bethlehem and Jerusalem.

The three olive trees were carefully chosen for their age, stability, structure, and dimensions, and were transplanted into specially-designed steel containers for a two-year acclimatization period. The color-texture balance between the natural elements (earth and trees) and the fabricated ones (stone and steel) include the familiar pink-hued Jerusalem stone, basalt, sands, and pigments.

The olive tree is an ancient symbol of strength, fertility, peace, and life. The three "sculpted" trees continue to bear fruit even in the "unnatural" conditions of their new existence in the steel columns.

(Jerusalem Dateline)



New environmental sculpture in Jerusalem combines olive trees, stone and steel elements

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Search for Jewish roots provides historical links

By
BILL GLADSTONE

Two centuries ago, as part of a wave of reforms that swept Europe after the American and French revolutions, the locks were removed on the ghettos in which the Jews had been confined since medieval times, and the inhabitants were permitted to move freely in and out at all hours as they pleased.

Whereas previously the scattered remnants of the ancient Hebrew people had been considered a separate entity, a nation apart and distinct from whatever country they were in, from the 1780s onward the Jews were allowed to participate and mingle in the larger society around them.

The Habsburg Emperor Joseph II ("the Tolerant") issued his famous "toleranz-patent" in 1787. This was an edict requiring all Jews in his vast realm to adopt family surnames in accordance with the Christian custom. Until then, most Jews were known by Hebrew patronymics like David ben Abraham or Sarah bat Raphael, according to the ancient Jewish custom.

The reason for the law is plain. If Jews were to be naturalized and extended the limited civil rights that protected ordinary citizens, if they were to own land, pay taxes and serve in the army, some method had to be found to keep track of them. And that was difficult when many used the same patronymic names.

Many Jewish families adopted patronymics like Davidovitch, Aronoff and Rubinowitz as surnames. Others called themselves after places they had lived in: Ginzburg, Kalisher, Bialystock, Kutner, Landau, Guggenheim, Litvak, Pollock, Schweitzer. Surnames also derived from professions: Piekarz (baker), Goldschmidt (goldsmith), Schacter (kosher butcher), Skolnick (teacher), Fingerhut (tailor; the word is Polish for "thimble") as well as from animals, house signs, religious teachings and other sources.

In the early 19th century, the assimilation of the Jews into European Gentile society spread quickly from community to community, although some places chose to expel their Jews instead. The period of the early 19th century is an important one for Jewish genealogists because it marks the first time that civil records of Jewish births, circumcisions, marriages, deaths, burials and other events were kept in many localities of Europe.

Such records are often easily accessible to researchers in North America. Since 1938, the Mormon Church, whose members are required to research their roots, has been indiscriminately microfilming civil registrations from around the world and making them available to the public for a minimal fee. In the Mormon collection are thousands of reels of microfilmed Jewish records from 19th-century Germany, France, Poland, Austria, Hungary and other countries.

Several years ago, I visited the Etobicoke branch of the Mormon LDS Family History Library and ordered a microfilm of Jewish records from 1845 to 1865 from Konin, the town in Poznan, Poland, where my great-grandfather, Harris Glickstein, was born. (The name Gladstone, I learned, is an anglicization of Glickstein, which was itself an anglicization of the name Glicenstein.)

I soon found a lengthy, handwritten, largely indecipherable document in which the name Glicensztayn repeatedly appeared. At first, all I knew for sure about the document was that it was dated 1846.

Aided by Judith Frazin's excellent "Translation Guide to 19th-Century Polish-Language Civil Registration Documents," I determined that I had found a record of the marriage of my great-great-grandparents, Raphael and Rudeszcy Glicenzstayn. The document provided a wealth of family information, including the names of the parents of both bride and groom — my great-great-great-grandparents.

Careful inspection of about a dozen other reels of microfilm from the region has yielded hundreds of documents relating to my family and allowed me to construct an elaborate family tree with dates going back as far as 1778, and inferentially to the 1750s.

My relatives from Konin were bakers, merchants, tailors, fishermen, laborers, stall-keepers, comb-makers, religious instructors. My great-great-great-grandfather, Abraham Moses Glicenstein, was a merchant; his brother, Haskel Glicenstein, was a "faktor" — apparently a powerful merchant with many business dealings and underlings, who stood above the common rabble of pedlars, hawkers, old-clothes men and tradesmen.

(Higher still in the commercial hierarchy were the mighty "Hof-Faktors" or Court-Jews who procured funds, munitions, supplies and valued services to the nobility of Europe. At the bottom of the pyramid were beggars and vagrants, the ever-present hungry and indigent masses.)

Interest in such matters is growing. So is the Jewish Genealogical Society of Canada, whose membership has more than doubled in the past year. In June of 1993, the Society is planning to host the 12th international summer seminar on Jewish genealogy, to which Jewish genealogists from all over the world are expected. As Jewish genealogists worldwide have discovered, knowledge of your ancestry can personalize your inherent connection to Jewish history and heighten your awareness of the unity of the Jewish people.

For further information about the Society, please call 964-2196 (days) or 756-7856 (evenings), or write: Jewish Genealogical Society of Canada, P.O. Box 446, Stn. A, Willowdale, Ont. M2N 5T1.

A Toronto-based freelance writer and editor, Bill Gladstone is president of the Jewish Genealogical Society of Canada.

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חג שמח

Children remain focus of Passover seder

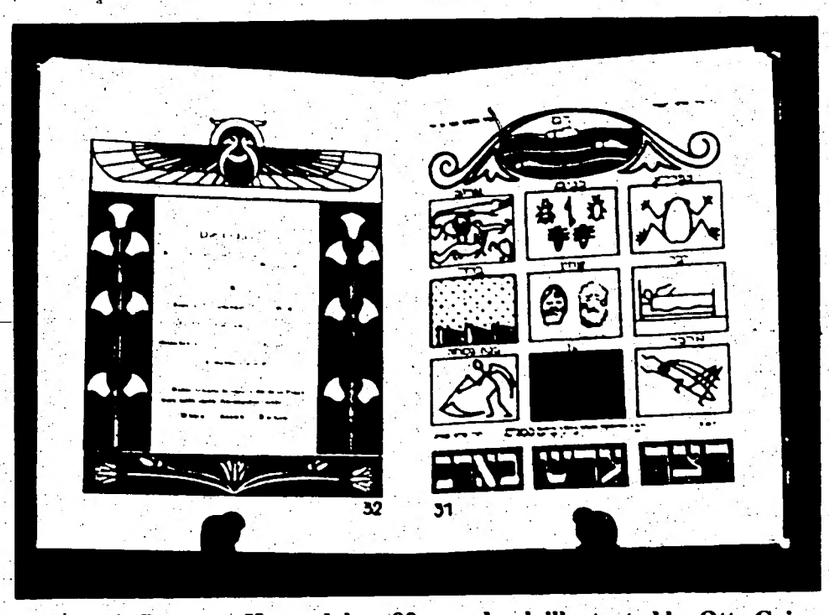
By
DR. FRED WEINBERG

"I'll never forget my grandfather's Passover Seder." Young Jewish adults frequently make statements like this in recalling their early childhood in the Jewish family setting. This feeling is undoubtedly attributable to the drama, instructional devices and child involvement in the rituals, and customs of the seder night.

The nostalgia about childhood experience is due to the fact that children are the focus of the Passover Seder and because our tradition has taken so seriously the Biblical commandments in the Book of Exodus "*Vehigadta lebincha*" — "and you shall tell your child," making it incumbent upon parents and grandparents to tell, teach and demonstrate the story of our deliverance as a people and as individuals from slavery in Egypt and to tell it in such a way that it is never forgotten.

The zayde's telling of the Passover story is also lived through during the seder ritual, utilizing the best teaching strategies to make the experience so memorable. The Haggadah exposes the child to seeing, touching, handling, tasting and reciting, making the seder a total learning experience in which the child assumes an active role involving all his senses rather than being a passive listener.

Indeed the learning and the memory about Passover begin to be recorded even before the seder evening. Consider the pre-holiday search for chometz by the light of a candle.



Children's Passover Haggadah; a 90-page book illustrated by Otto Geismara. Printed in 1928 by Verlag B. Kahan, Berlin, Germany. (Dr. Fred Weinberg Collection, Toronto)

This makes a game out of finding hidden bits of bread and then burning the collected leaven the next morning. Even more astute is the adaptation of the involvement of the child in the seder according to the nature of the child and his level of understanding. Hence, the story of the four sons.

This wise son, gifted with intelligence, is instructed on a higher level than the simple one. The unmotivated son, who doesn't know enough to ask appropriate questions, is dealt with differently than the "wicked" son.

The charging seder events from song to story, from eating and drinking to dramatic bits of "business," cater to the child's naturally short attention span.

Early in the seder ceremony, the middle matzoh is broken, wrapped in a serviette, and hidden for the afikoman dessert. The ransoming it from the child who has "stolen" it from its concealed spot becomes a bit of exciting by-play for the whole family. And of course the famous four questions beginning with the child "Why is this night different?"

The story of the liberation from slavery in Egypt could have been presented at the seder as a straightforward story but then like other quickly recited prayers in the Jewish liturgy, it might have become a rather dull, poral language exercise. Instead, the Haggadah shows great appreciation of child psychology by using the question and answer style as an instructional device.

The different customs of the seder night are presented to the child in a tangible form. The inquiry into the symbols present at the seder, the matzoh, bitter herbs, the dipping in salt water and eating in a reclining position allows the father to deal with the abstract concepts of freedom and of ancient historical events in a concrete, symbolic manner that a child can readily understand.

As you go through the Haggadah, notice how every part of it further reinforces these teaching techniques. The magical experience of the Elijah's presence at the seder is made so dramatically meaningful by having the child open the outside door for the prophet's entrance to his welcoming song. Then the children's eyes are glued to the large goblet so as not to miss the level of the wine going down ever so slightly as the invisible honored guest takes a sip.

The recitation of the ten plagues with the accompanying drop of wine into the saucer for each plague and then the repetition of this using the mnemonics of Rabbi Yehuda as a memory jogger for the names of the plagues, are examples of memory oriented teaching.

The meal comes in the middle of the seder, for after all, would you expect Jewish parents to make a child wait for the completion of all the psalms and prayers without eating?

The real fun part is kept to the end to maintain the child's interest and indeed his wakefulness and so there is lots of singing after meals, such as Chad Gadyah and other "counting" songs that serve to revive the waning interest of the child for the evening. He has likely been admonished early in the day to take an afternoon nap so that he can "stay up" for the seder.

Chad Gadyah is the first phrase in the popular song that is sung at the end of the seder. As everyone knows, it has ten verses starting with the father who buys a kid for two zuzims, a cat comes and eats the kid, then a dog bites the cat, etc. The children enjoy the imagery of this song which many scholars feel was borrowed from a German folk song which in turn was based on a French nursery chant. It probably originated in the 16th Century and appears only in Haggadot printed in the Ashkenazi tradition from Czechoslovakia, Germany, Poland, Russia but not in the Italian and Spanish Sephardi versions of the Haggadah.

There have been many Haggadot especially designed for children, but the one I like best is by Otto Geismar, printed in 1978 in Berlin and illustrated by this famous artists with children's stick figures that blended with the art deco style of the period and is so appealing in its dedication to its young audience.

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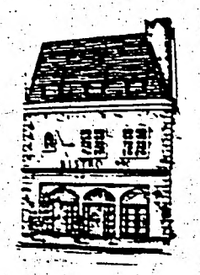
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Polish Jew interested in his wooden models of synagogues, ships

By EDGAR ASHER

Aharon Bilu is a craftsman with a phenomenal memory.

The first surprise for a visitor is to be told that this very gentle man is 86 years old. He welcomes you with a firm handshake and a twinkle in his eye. In no way could anybody guess his age by his speech and gait.

The three rooms of his small house near Pardes Hannah contain only the essentials for a man living on his own. There is in fact very little room for unessential furniture as almost every inch of wall space and much of the floor area is occupied by wooden models of synagogues and ships.

"I was born in 1905 near Lublin in Poland. The house where I was born belonged to my grandfather. One side of the house was given over to a shop where my grandfather sold cloth. I can remember the shelves full of colorful bolts of cloth as if it were yesterday."

In 1925 Aharon decided to come to Palestine feeling that there would be no problem in finding work for a young man who was already very capable of working with his hands. Many young Polish Jews had started coming to Palestine a year earlier in what was to be known as the Fourth Aliyah.

"I arrived in Haifa, a very different city to the Haifa of today. About a year before I came, the Israel Institute of Technology — the Technion had been established and the city was becoming known as something more than just a port. I managed to keep myself by working for small building companies, mainly around the Haifa area. Although I could do most of the jobs required on a building site I mainly worked with wood, making wooden moulds for the pouring of concrete."

For the first fifteen years Aharon found himself working in many different locations in Palestine until 1941 when he became a civilian worker in the British Army.

"In 1948 I joined the building company of Solel Bonen and it was then I started in earnest to pursue my interest in making wooden models. At first I started with small objects, such as wooden jugs and ornamental spoons. The problem was that working during the day gave me only the evening to pursue my hobby."

Relied on vivid memory

It was at this time, soon after the establishment of the State, that Aharon, perhaps from nostalgia started making models of wooden buildings that he remembered from his childhood in Poland. The first house he modelled was his grandfather's house.

"I had no plans, just very vivid memories of both the outside and the furniture inside. For the next three years I set to work almost every evening, building the model of the house that was so dear to me and had so many memories," he says. The result was a model that shows every detail of the furniture and fittings inside the house as well as a miniature masterpiece showing all the details inside the shop, including all the color-

[Cont'd. on page B19]

American Jewish officers hold unusual Pesach seder on board ship in Bahrain

By JANICE HYMAN-WOLPO

NEW YORK (JTA) —

By Passover 1991, the Persian Gulf War had officially ended and many American-Jewish military personnel were home with their families telling the tales of why "this night was different from all others."

But many others were still left on foreign soil, and for them — on a ship or in the desert — it was a Passover that will live in their minds and hearts forever.

"The seder was the brainchild of one of the chaplains," said Bernard Kaplan, a New York City police officer serving as Chief Warrant Officer in the Army Reserves, and one of 24 memoirists in the Gulf War project.

"We had this boat which the Army had leased for (rest and relaxation). Actually, it's a cruise ship which is docked in the Arab country of Bahrain and doesn't move," Kaplan continued. This chaplain speaks to different people, the generals approve it, and we have a seder on the boat which was subsequently attended by about three hundred people."

For First Lieutenant Lynn Pichette, it was "really nice to see that many Jews together in one place. The whole experience was really amazing. They used the huge main dining hall and somehow they arranged to have all the food there. The seder was conducted jointly by a few rabbis who would get up and share parts of the service. They said it was the first time they'd had a Torah scroll in Bahrain in (a long time), and in Saudi Arabia it was something like two hundred years."

Chief Warrant Officer Kaplan marveled at how smoothly the Passover rituals and services were run aboard ship.

"This Orthodox rabbi had the whole operation going. The night before the first seder he went looking for the chametz and burned it off the side of the boat. The boat probably held about eight or nine hundred people, and all the non-Jews were looking over the side of the boat to see what was going on," Kaplan said.

"On both seder nights the food was strictly Kosher for Passover, although they had regular food too which seemed a lot like seasoned tuna fish. They even got shmura matzah that was sent by the Lubavitch. It was almost like home.

"There were four rabbis that were involved with the seders. Two were Orthodox and two were Reform — young fellows — and they worked beautifully together. It was like they worked together for years," Kaplan added.

For those who didn't make it aboard the "Love Boat," such as Lieutenant Jon Cutler, A Reconstructionist rabbi, the Passover experience was a very different one.

"We had Passover in the desert outside of Kuwait City. The oil was so bad there that on some days you couldn't see three feet in front of you. The oil saturated the air, your clothes, your food, your body," Cutler said.

חג שמח

Synagogues and ships among model collection

[Cont'd. from page B18]

ful bolts of cloth.

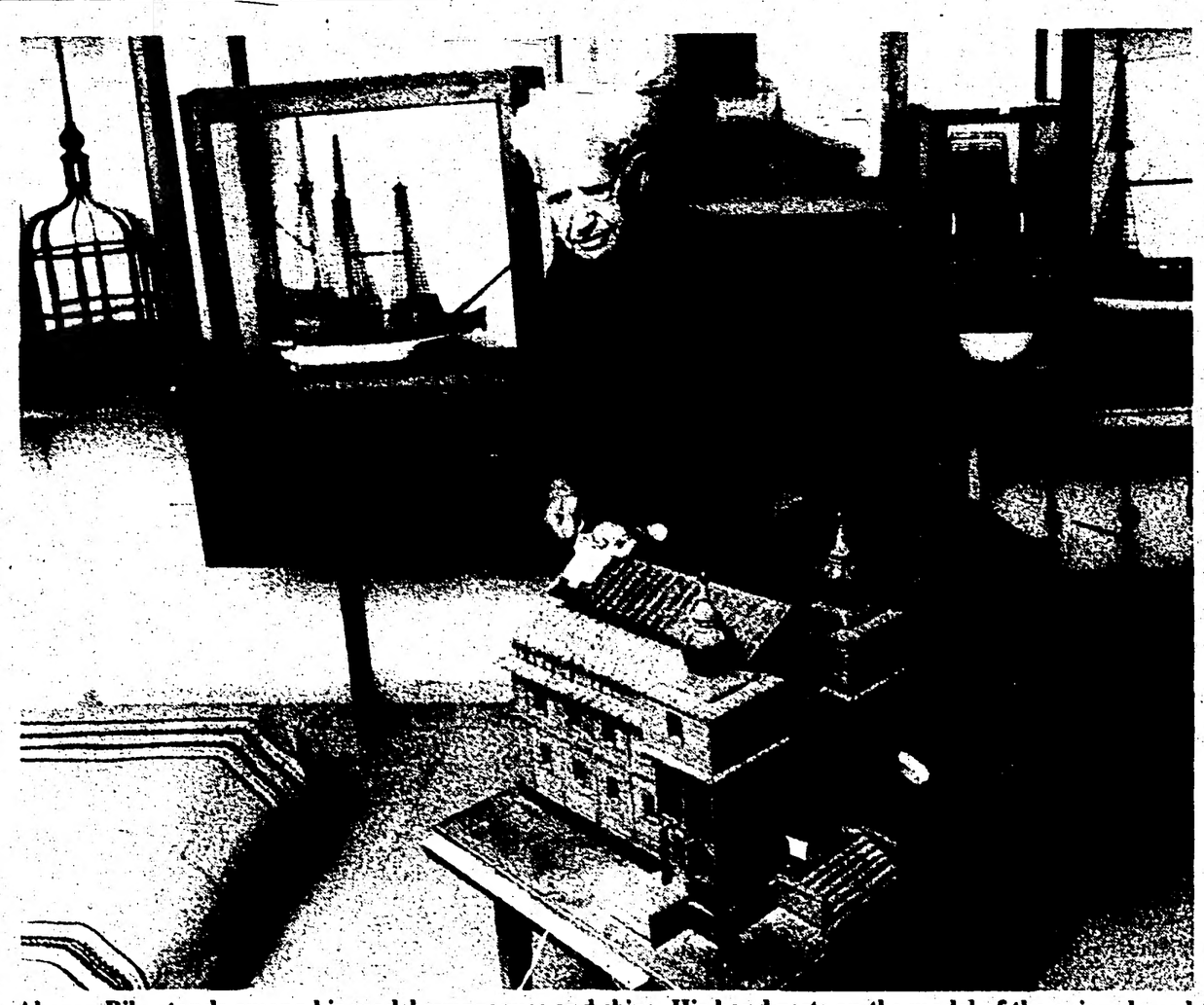
At this time Aharon had also become fascinated with building model boats. He just needed to see a painting or drawing of an old sailing ship to set him off constructing detailed models. One of the most outstanding models was created from a painting that he saw of Christopher Columbus flagship the 'Santa Maria' that appeared in the National Geographic Magazine.

It was not until 1951 that Aharon started modelling the unique wooden synagogues that in the early part of the century could be seen all over Poland. His first model was the Snitkowo synagogue.

"I managed to obtain from Poland about forty years ago a book published under Russian auspices, many, many years earlier. The Czarist government had sent artists and photographers to record as many wooden synagogues as possible. They drew detailed plans and elevations of as many buildings as they could, recording for posterity some synagogues that were already several hundred years old. By the outset of the Second World War the 150 or so synagogues remaining would be totally destroyed by the Nazis. "It was from this rare volume that I started modelling some of these famous structures."

Aharon Bilu is still, at age 86, making his beautiful models. He works from a small garden shed adjoining his house, making interior details such as arks as well as exterior models. His building material has very little intrinsic value as he obtains it from off-cuts from local wood suppliers. All the shapes and panels he fashions by using only hand tools. You will not find one electrically operated tool in Aharon's workshop.

Aharon has in his small home nearly every wooden model he ever has made. There is no question of the pleasure that he has from being surrounded by his family of models, but without question such a definitive collection could be exhibited in a museum for the education of a generation that never knew of the atmosphere of a Polish Jewish village. Aharon, by his own wish, has never sold his models, although without doubt most of the synagogues would fetch a considerable amount of money.



Aharon Bilu stands among his model synagogues and ships. His hand rests on the model of the onion-domed Gabin synagogue. Next to it is the Wylkowyszki synagogue. The model ship to the left of the picture is a model of one of the ships of Christopher Columbus. (Edgar Asher photo — IPPA)

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Pesach celebrated in Fiji

By
ARLENE ROCHWARGER

Len and I arrived in Fiji in March of 1988 to begin our tour of duty. Len was the newly appointed American Ambassador to Fiji and three other island nations in the South Pacific.

Fiji is a tiny dot on the map, isolated and remote. By plane, it is located two and a half hours from New Zealand and four hours from Australia. It is not known for its Jewish population, Jewish ethnic foods, or Jewish culture. Because Fiji is located just west of the international date line, it is where each new day begins. Therefore, in 1988 the very first Passover Seder in the world took place at our residence in Fiji.

Fiji is a third world country, and at that time had experienced two military coups. Even in normal times, it does not have items on its store shelves that we in the western world take for granted. When we arrived, nine months after the coups, Fiji was still attempting to stabilize its economy. Many, many different items, however, were still not available.

I was made aware of this unusual situation from two different sources: the State Department, and Len's secretary in Fiji. Their invaluable information helped when it came time to pack. Therefore, besides personal belongings, I shipped Passover foods, as well as other hard-to-get food stuffs, and personal clothing, shoes, pharmaceutical supplies and books.

When I unpacked these precious cartons, I felt rich with my cache of jars of gefilte fish, boxes of matzah meal, and matzah farfel, packages of Passover cookies and cakes, and of course, Passover candies. What was available in Fiji were local fresh eggs, fresh fruits and vegetables flown in from Australia, and chickens. Although the chickens we got were young, I never ate one that was tender and succulent.

We had the food — next we had to find the Jews — no easy task. There is no Jewish community, as we know it, in the tropical paradise of Fiji. Coincidentally, however, the new Israeli Ambassador, Zohar Raz, arrived in Fiji and presented his credentials the exact same day as Len.

He arrived alone to open the new Israeli Embassy — months later his family followed him. The fact that Len and Zohar are both Jewish and were brand new ambassadors sparked an immediate and lasting friendship. It naturally followed that Zohar was the first person we invited to our seder. Relieved that he would not be alone for Pesach, Zohar instantly accepted our invitation. He also promised to help us find more Jews, and within a few days, he did.

First, he discovered Mr. and Mrs. Smith, and Mrs. Smith's mother, Jews who emigrated from Australia. They owned and ran a small resort in Nadi located on the western coast of the island. Nadi is one hundred and thirty miles from the capital, Suva, where we lived. The Smiths were so excited and so anxious to celebrate the holiday with us and other Jews that they travelled across the island on a narrow two lane road.

Israeli flag spotted

Next, Israel Talby, a Jew from Israel came on the scene. He was a free-lance photographer and was travelling throughout the world photographing weddings of culturally different people. He hoped to have his pictures published in book form. Talby arrived in Fiji shortly after Zohar. One day, while Talby was strolling through the downtown of Suva he spotted the Israeli flag proudly flying from a local hotel which served as the temporary headquarters for the Israeli Embassy. Curious when he saw the flag, Talby called on Zohar and came away with an invitation to our seder.

Meanwhile, Len met Mara Rosenthal, a young American Jewish woman working in Fiji as an anthropologist on a Fullbright scholarship. Mara was surprised and delighted when Len asked her to celebrate Passover at the residence of the American ambassador and his wife.

Six Jews found

Now that we had found six Jews for our seder, it was time to get into the kitchen. Soon I was busily engaged in cleaning the chickens, making chicken soup, preparing matzah balls and generally organizing everything. I shunted Elizabeth, our housekeeper and cook, along with two other girls who worked for us, off to the side.

Flabbergasted, they watched, while the ambassador's wife took over the kitchen — an unusual sight. Shyly, they inquired about the impending holiday and attentively listened, fascinated as we told the story of Passover to them. They were just as curious to learn about the various items I put on the seder plate and the symbolic meaning of each one.

The night of our unique seder finally arrived. The residence was spotless. The air was filled with the wonderful aroma of chickens cooking. The dining room table was beautifully set and fragrant frangipan from our garden adorned the centre of the table. Soft lights from the candles cast a wonderful pink glow. Len and I joyfully greeted our fellow Jews at the front door and introduced everyone. When we sat down, Len began the rituals of the Passover seder as proscribed in the Haggadah.

Shy at first, our guests soon relaxed and joined in to participate in the prayers and later in the singing. Throughout the evening conversation was lively, and stimulated fond memories of past seders with family. Old traditions and nostalgic stories of the past further bound us together. All of us were happy to be able to share Pesach with each other. Our household staff closely observed everything that happened with sheer fascination. At times, I even heard them humming along when we were singing.

As our wonderful and special evening drew to a close, it then dawned on our small group that ours was indeed the first of tens of thousands of seders that would be held throughout the world that day.

Post Script

The following year, 1989, another seder did take place in Fiji — and there were thirty-five eager Jews who participated.

News about the first seder quickly spread. We let people know that there would be another seder and that anyone who was Jewish was invited. Out of nowhere, Jews appeared suddenly. There were Jewish kids from the Peace Corps, Jews who worked in the Embassy and Jews married to non-Jews — all eager to participate.

Unexpectedly one major hitch arose — Len was called back to Washington for consultation. We would not be in Fiji for Passover, but home! The thirty-five guests were not disappointed, however, as the seder took place at the home of the Israeli Ambassador and his wife, Kelila. Our contribution was the invaluable services of our housekeeper, Elizabeth, who, by then, felt she was an experienced veteran of seders.

Upon our return to Fiji, we were delighted to learn that that seder too, was a high success.

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Down's children receive help from Canadian

Mary Waksman-Cooper works with a responsive Yitzi Iczkovitz.

By
FRANCES KRAFT

TORONTO —

With infinite patience and a smile that belies her jet lag, having just returned from one of her four yearly trips to Israel, psycho-educational consultant Dr. Mary Waksman-Cooper coaxes answers from Yitzi Iczkovitz, an 8-year-old boy with a mischievous glint in his eye who spends an hour a week at Waksman-Cooper's clinic, the Canadian Centre for Cognitive Education, working to overcome the learning problems imposed by Down's Syndrome.

Waksman-Cooper's approach is based on that of Israeli psychologist Reuven Feuerstein, with whom she studied over a period of seven years. Feuerstein, she says, "revolutionized the way we look at intelligence," as something modifiable rather than static. Waksman-Cooper looks at the capabilities of the person and addresses "inefficiencies in thinking."

With clients ranging from infancy to adulthood, who have problems such as Down's syndrome and autism, Waksman-Cooper prefers "not to look at what they cannot do."

For inspiration she recalls former client David Cohen, who died of leukemia last year at the age of 10. David, who had Down syndrome, used to pretend he was on a rooftop, responding to Waksman-Cooper's pleas for him to come down by asking, "Why can't you let me fly as I high as I can?"

Two former clients who have spread their wings are a young man and young woman with Down syndrome, who are employed by a newspaper and in a government office respectively, and who recently became engaged.

"I believe the skills [we teach] are transferable," says Waksman-Cooper, although the clinic setting and philosophy ("You have to believe they can learn," she says), maximize potential in a way that is seen less often outside the clinic.

Waksman-Cooper admits that there is frustration. She is currently involved in research that she hopes will help "close the gap" between clients' performance in the clinic and outside.

"You really have to be committed," says Waksman-Cooper, who works with one other full-time staff person, Maureen Brown, a former student of hers at the University of Toronto's Institute of Child Study. "I think she is as crazy as I am," says the psychologist, referring to their shared dedication. There is a second psychologist who works part-time with them on assessments.

The clinic's youngest client is a 10-month-old boy with Down's syndrome whose mother first brought him when he was six months old. "He needs someone to bring information to his attention. I want him to experience a block, a bottle, a wheel. Everything we do has a cognitive message."

The messages, of course, become more sophisticated with older children. One of the tools used in the clinic is a computer program designed for preschool children by PMD, a company in Petach Tikvah. Waksman-Cooper discovered the system "quite by accident" on a visit to her native Israel several years ago.

What makes the program unique is that there are complementary toys, such as blocks, which the child can manipulate or build before attempting the same sequence on the computer screen. As a rule, says Waksman-Cooper, computers facilitate what people already know, bypassing the "concrete" which is supposed to come before the "abstract," according to Piaget's theory of learning.

No matter how advanced the technology, though, "we still need very good teachers who understand the needs of these children," says Waksman-Cooper.

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History of Jewish people captured in massive painting

By
CYNTHIA GASNER

Dubie Arie's personal dream is finally becoming a reality.

For almost a quarter of a century Arie has been fulfilling what he feels is his mission in life.

Through stubbornness, dedication and a true belief in his mission he has created a seven-panel, 38½ feet wide by seven feet high painting, *The Mission — Under the Wing of God and the Shadow of Amalek*, a remarkable visual panorama that encompasses the entire history of the Jewish people.

Until a year ago, the artist says, he had a one-man struggle, without any backup help except for his wife, in his attempt to find an avenue that would lead to recognition of his semi-abstract mural.

With the help of Avraham Leaf of Detroit, Michigan, who recognized Arie's contribution to the world, Leaf formed Art Judaica Educational Foundation, a non-profit organization established to advance Jewish education through the use of Judaica.

The site of the world premiere of *The Mission* is scheduled for May 7, through June 11, 1992 at the Janice Charach Epstein Museum/Gallery of the Jewish Community Centre in Detroit. This premiere exhibition will be followed by a tour of major U.S. cities, Canada, Europe and Jerusalem.

Arie, a Holocaust survivor who was born in Warsaw, says that it is most fitting that *The Mission*, which is part of an exhibit entitled, *The History of the Jews: The Artists Interpretation*, will take place concurrently at the museum with an exhibition from the Smithsonian Institution entitled, *A Day in the Warsaw Ghetto: A Birthday Trip to Hell*.

"It is coincidental and symbolically tied together that the Warsaw Ghetto exhibit, depicting the darkest time of the Jewish people, and my painting depicting what emerged from the darkness — our people and the State of Israel, alive and flourishing academically, culturally and spiritually — is the way of Jewish revenge."

The artist says that in the final days of the 1967 war, as a paratrooper from a non-religious kibbutz, he watched in awe as religious soldiers put on their tallitot at the Western Wall after they broke through the Lions Gate. The shofar sounded and their ageless prayers and songs burst forth in rejoicing.

"I understood at that moment and I was overwhelmed by a revelation of the Jewish soul, and I knew that my studies as an artist had a destined purpose — to create a painting that would show the struggle for survival of the Jewish nation through the generations."

Milestones researched

For more than 13 years, Arie threw himself into his work. He researched the milestones of the Jewish nation through the generations. "I invest more time in study and thought, more so than painting," he says.

Speaking of his style of painting, Arie says, "The subject dictates the composition of the shapes and colors. Because our history is so dynamic, the colors I chose are vibrant and life-like."

He explains that the first stage in the preparation was choosing the subject to be studied from a wide range of complex subjects which form the composition. The second stage was sifting through the larger amount of material and choosing the subject/events which he perceived as carrying the exclusive historical weight to express that event in a symbolic language. Then he searched for a way to artistically express the subject matter. The last step was creating the panoramic composition by combining the many subject matters into one complex work.

"The composition is dramatic, dynamic and fits the content of the creation," he notes. His struggle with the studio's space limitation in his North York home created a composition based on circles and triangles, classical forms — figurative and abstract — of the renaissance period.

The painting begins with Abraham, the three angels and the revelation of God to Abraham. It includes the sacrifice, Jacob's dream, the exodus from slavery in Egypt to freedom, the giving of the Ten Commandments, Amalek — the first in history to rise up to annihilate Israel, the conquest of Jericho, King David, the judgements in Israel, the destruction of European Jewry, the return to the Jewish homeland, redemption for all mankind, and numerous other events and themes.

"I feel personal responsibility, as a Jew, a human being and as an artist to strengthen the belief of the eternity of Israel. I believe that every Jew that will see, contemplate and understand the symbolism, will feel proud to be part of this great nation."

Currently, two films are being made on Arie and his work — a documentary of the milestones in his life that led him to the creation of his monumental painting and the second is a film based on the historical events from Genesis to the redemption as depicted in *The Mission*. This film will be circulated as an educational tool to schools and study groups.

Arie told *The CJN* that although things have been very difficult as a result of material worries, "not for a moment did I doubt my faith in my artistic mission.

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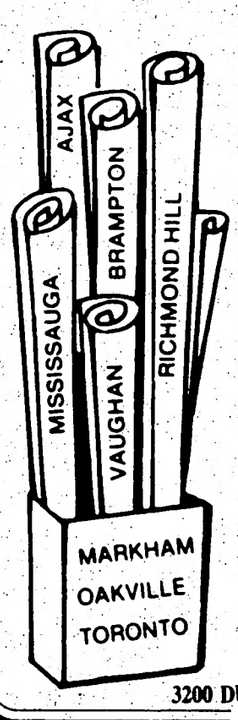

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Jewish life in pre-war Europe seen in impressive volume

By
SHELDON KIRSHNER

The Holocaust is receding into the mists of time, although that catastrophic and unprecedented event occurred less than 50 years ago.

Today it is sometimes hard to imagine that vibrant Jewish communities once existed in Central and Eastern Europe; that substantial numbers of Jews lived in shtetlach; that Yiddish was widely spoken; that religious law governed the lives of so many; that Poland and Germany were exceedingly important Jewish centres, with respective Jewish populations of 3.3 million and 600,000.

Before the Nazis and their collaborators embarked on their unspeakably evil crusade, this was the way things looked in that part of the world.

Remembrances of that epoch, now forever lost, can be glimpsed in Rachel Salamander's impressive coffeetable volume, *The Jewish World of Yesterday, 1860-1938* (Rizzoli International Publications, $65 U.S.) The child of East European Holocaust survivors herself, Salamander is the proprietor of the only Jewish bookshop in Germany, located in Munich.

Amalgam of essays, photographs

Her book — which is translated from the German by Eileen Walliser-Schwarzbart — is an amalgam of essays, excerpts from the works of leading personalities of the past and black-and-white photographs of an era in Jewish history obiliterated by the Nazis.

Due to an oversight, the title is misleading. The purview of this album supposedly ends in 1938, the year of Kristallnacht. In fact, *The Jewish World of Yesterday* goes up to the Holocaust, as it should.

It is divided into six chapters. The first deals with Judaism and its customs and traditions; the second with the shtetl; the third with assimilation; the fourth with prominent figures in literature, science and the arts; the fifth with the nature of German-Jewish patriotism; the sixth with the Holocaust itself.

The essays, by such authorities as Marcel Reich-Ranicki, Julius Schoeps and Joachim Riedl, are rich in erudition and insight.

And the excerpts, taken from sources ranging from novelist Franz Kafka to philosopher Martin Buber, are relevant and occasionally prescient.

But the photographs, which obviously have been selected with great care, leave the deepest impression.

There is an aphorism that a picture is like a thousand words, and this is particularly the case in *The Jewish World of Yesterday:*

A family in Poland ushers in the sabbath, 1906; Berlin Jews sit around a Passover table, 1937; musicians accompany a wedding procession in the Austrian town of Eisenstadt, 1934.

In the chapter on the shtetl, we're treated to photographs of crowded country markets in Galicia, circa 1910; of crooked, fairy-tale wooden homes in Wladimir Wolynsk, Poland, 1914; of Jewish peasants in Bukovina, 1910; of an achingly narrow street in Prague's ghetto, 1890; of a Jewish water carrier in Staszow, Poland, 1935.

The photographs illustrating the impact of modernism and assimilation show Sigmund Freud and his daughter, Anna, on vacation in the Italian Alps, 1915; members of Vienna's 1925 Hakoah water polo team; the famous Warburg clan in their Hamburg garden, 1884; the German banker Carl Furstenberg posing for a stiff formal portrait, 1910.

There is no shortage of photographs of German Jews who acquired fame in the arts and in journalism. There is Alfred Kerr, the Berlin theatre critic, 1930; Alfred Doblin, the novelist who's best known for *Berlin Alexanderplatz*, 1930; Leopold Ullstein, the publisher, 1860; Ernst Lubitsch, the film director, 1922; Richard Tauber, the opera tenor, 1920.

As we move closer to the ill-fated Weimar Republic, there are photographs of Walter Rathenau, Germany's first — and only — foreign minister, who was assassinated by anti-Semitic extremists; of Wilhelm Frankl, the ace pilot of World War I; of Rosa Luxembourg, the leftist revolutionary.

Camera pans on youth

In the last chapter, entitled Smoke: The Grave of Millions, the photographs take on a chilling aura.

The camera pans on a Jewish youth forced to paint "Jud" on the facade of a Vienna shop; on a group of elderly Jews in Baden-Baden, Germany, driven through a street by the SS; on a phalanx of Frankfurt Jews being taken to an assembly point for transportation to the Sachsenhausen concentration camp.

The photographs in *The Jewish World of Yesterday*, be they grim or nostalgic, do not leave a reader unmoved. They speak eloquently. They appeal to the heart as well as the mind. In a word, they are memorable.

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Sheitel an important part of Orthodox woman's attire

By
NA'AMA BATYA LEWIN
Washington Jewish Week

Picture two women. One follows the latest trends in fashion. In her closet hang baby-doll dresses, bustiers, baroque embroidered tunics, leopard-print leggings, pink tulle miniskirts, platform shoes and mules.

The other dresses conservatively because she follows Jewish religious doctrine. She wears full skirts and long-sleeved blouses.

Only at the very top of their heads do the two women look the same. One day, they both have strawberry-blond curls down to their waists. The next, they have russet strands curled under at the shoulder. Or ebony bangs framing their faces. Or French braids. Chignons. Simple page boys.

Both women wear wigs.

False hair pieces are styish in the observant Jewish community because they satisfy the rules of modesty; in the trendy fashion world, wigs are considered outrageous, attention-grabbing accessories.

Under Jewish law, married women may not display their own hair in public. Hair is a sensual part of the body that should only be seen by the husband. Some women satisfy this requirement by wearing hats or scarves, but many Orthodox women favor wigs, which seem less out-of-place today.

Wearing a 'sheitel' (the Yiddish word for wig) allows a religious woman to follow religious doctrine and feel comfortable in any situation.

In the fashion world, on the other hand, a wig is an expression of individuality. A trendy person may wear a wig for variety or to look different or outrageous, not to blend into her surroundings. Wigs are "a simple solution to dealing with one's hair, especially while on vacation," says designer Isaac Mizrahi. "How modern to be active all day and in minutes be dressed and ready for an evening by simply throwing on a perfectly coiffed wig."

Personalities are affected by the length, shade and texture of hair, explains Goren. "When you change your haircut, you change your personality." Many of his customers dress and act differently, he says, when they change hairstyles. "Often their personalities change to complement their haircuts," he says. Contemporary fashion designers suggest that the style-obsessed woman break the mold and change her hair as often as she changes her shoes.

The wearing of wigs goes back to ancient times — Egyptian mummies may have been buried with hairpieces — but it is only fairly recently that Orthodox women began wearing wigs to fulfill their religious obligation. According to the Torah, when a woman was accused of adultery, the priest was directed to "unravel her hair." From this, the rule was derived that a married woman must cover her hair. This is an unusual law of modesty because it applies only to married women and not to women who have always been single.

Rabbi Yitzhak Breitowitz of Ahavas Torah, an Orthodox synagogue in Silver Springs, Md., recently lectured at the synagogue on the requirements of hair covering. He explained that in Jewish tradition a married couple's relationship is based on "respect and knowledge of each other's essential selves rather than on an attraction based on ephemeral things." Married women should, therefore, "reserve" their physical qualities "from public consumption."

Does all the hair have to be covered? The Torah requires only a 'kalasa,' according to Rabbi Breitowitz. A 'kalasa' is a cap or transparent net, a symbol of containment.

Breitowitz adds that Jewish tradition requires that the hair be completely covered outside the home. And many Jewish women kept their hair completely covered in their own homes if men other than their husbands were present. The Talmud praises pious women who never uncovered their hair even when they were alone in their own homes.

At the time of the Talmud, says Breitowitz, "people did not regard covering women's hair as a hardship. It was a mark of distinction, a mark of nobility. To show that a woman is different and special, that she is not exposing herself to the public eye. Even among non-Jews the concept of covering hair was acceptable. Pious Christian women wore bonnets."

Although sheitels have now become accepted in the yeshiva world, they were the subject of rabbinic disputation among Ashkenazi Jews a century ago. Some authorities still believes a wig is not a modest hair-covering because it is as attractive as natural hair.

Sheitels were never accepted in the Sephardi tradition, and some Ashkenazi women refuse to wear sheitels made of human hair. Their sheitels are made of synthetic fibre and are not as luxurious as human hair. Other Orthodox women do not cover their hair at all, except in a synagogue or at religious functions. They rely on the view that today hair is not considered a sensual body part that must be hidden.

In her book, *How to Run a Traditional Jewish Household*, Blu Greenberg says that "the lines (of

[Cont'd. on page B25]

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False tresses more attractive

[Cont'd. from page B24]

headcovering) are drawn like a crazy quilt" in the Orthodox community. "Some women wear wigs; some, hats; some, scarves; some, nothing at all, except for when they light candles or go to shul. There are some families where the mother doesn't cover her hair and the married daughter does. There are differences even among those who wear hats or scarves. Some wear them all the time, some only when they go out of their own homes."

With the advent of mousse, hair spray and conditioners, false tresses are now more versatile and more attractive than wigs of the past. Today's hairpieces are natural looking, light weight and easy to care for.

Wig-making has become a reborn industry, catering not only to the fashion-conscious and the religious, but to patients undergoing chemotherapy. The American Cancer Society sponsors a program called "Look Good . . . Feel Better," which promotes the use of wigs by female cancer patients.

Wearing a wig today is painless. Unlike the seventeenth century, when people had to shave their heads to wear wigs, today's false tresses can be worn over normal length hair.

Worn by celebrities

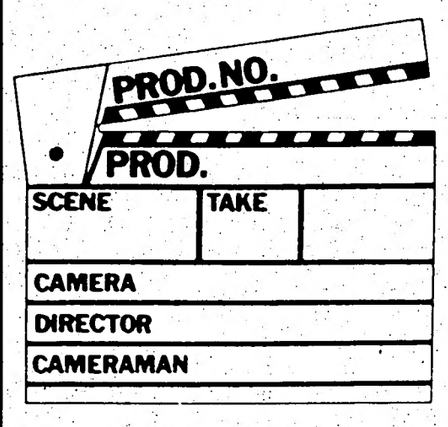
False tresses are the latest rage in the fashion community. Celebrities such as Cher, Joan Collins, Elizabeth Taylor, Oprah Winfrey, Daryl Hannah, Tom Cruise and Pia Zadora have all worn wigs.

"Hair has become as much of an accessory as wildly patterned Pucci tights or thigh-high Barbarella boots," says a July 1990 issue of *Vogue*. The latest issue of *Mademoiselle* magazine reports that wigs are "the best quick-change accessory around" and can "complete . . . chameleonlike transformations."

Wigs have become prevalent in the fashion world not because a particular 'look' is stylish. The 'idea' of a wig has become fashionable. In an interview with *Vogue*, designer Oribe suggests that wigs are for people who "view wigs as hats. Someone who wants to stand out one night when she is feeling like being wild."

When a woman varies her look, she varies her attitude. Today women can vary their hairstyles as easily as any fashion accessory. A woman can be a brunette at work, a blonde at night and redhead the next morning. And it can all be accomplished while she is scrupulously following halachic principles of 'tzniyut' (modesty).

Wigs are the latest rage — and not just among the Orthodox!



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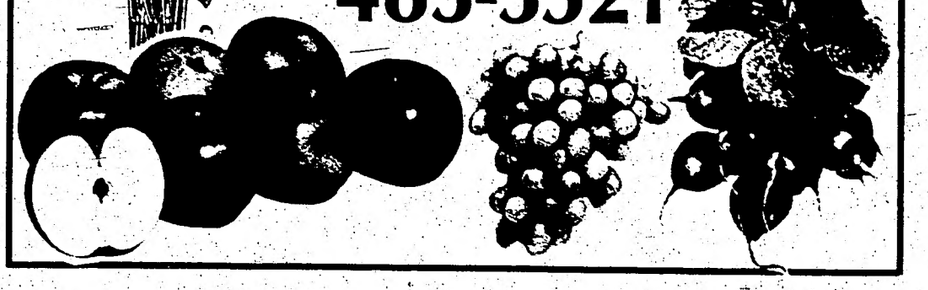

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Style remains king with kids' clothes

By
DOROTHY LICHTBLAU

If it seems to you that kids these days are often dressed in small size versions of adult styles, you are correct. The casual, comfortable styling and easy-care fabrics which constitute adult sportswear translate well into apparel for youngsters.

Also, contemporary children are exposed to film, TV, and music videos from an early age and the clothing, accessories and hairstyles which they see on their screens are what they tend to want to emulate. Kids want to be "cool," not childish.

As well, the tendency is for children to be in group settings such as daycare or play groups long before they are school age, therefore, parents and their tots are made aware of what's in and what's not, at the local level, soon after an offspring has ventured out into the social world. The pressure to keep up commences early.

With all the temptations and influences in modern, urban society what do parents take into consideration when they dress their kids? Here is what six Metropolitan Toronto mothers have to say.

According to Shelley Grossman, fashion isn't important to her or her 8-year-old son Richard. "As long as he's comfortable that's the main thing."

Richard mostly wears sweat pants, turtleneck sweaters, T-shirts, jeans, and sweatshirts. Shelley buys these items at discount stores because she believes it's not worth spending a lot of money on clothes her son will soon outgrow or qiuickly wear out.

Though Shelley thinks Richard is still too young to be style-conscious, she has noticed that he takes certain cues from athletes and rock musicians he admires. For instance, Richard's hair is now cut into a "Flattop." Previously he wore his hair short and spikey. Also, he wanted his mom to buy him "The Pump," an $80 Reebok athletic shoe. Shelley vetoed the idea. Her main priority is to purchase clothes which are comfortable and inexpensive.

Like Richard, 8-year-old Michael Swanswick mostly wears sweatshirts, jeans, and turtleneck sweaters. His mother, Tobi, shops at major chain stores rather than at specialty stores. She says, "I find no matter how much I pay for his clothes they still wear out quickly."

"Cool" is correct

Though Michael doesn't care for designer fashion he is interested in what he sees TV and sport celebrities wear or endorse. Tobi's noticed that for her son and his peers brand name items mean status and being "cool" is correct. For instance, how a guy wears his hair is important. Michael's is short and spikey. When he asked for the Reebok "Pump" Tobi bought it for him because she felt it was a durable shoe.

The look Tobi wants for her son is "clean-cut, modern and stylish." And she observes that, "If the mother is more fashion conscious, so is the child." Basically, however, when she shops for her boy she looks for what he needs and sticks to moderate prices.

Regina Lee is the mother of two girls, 8-year-old Alisse and 5-year-old Jodi, and one boy, Brian, who is about six weeks old. For her daughters she buys no-iron, washable clothes such as leggings, large loose tops, and sweatshirts. (At this stage Brian mostly wears sleepers.)

She prefers to make her purchases at department stores where she can easily return items if there are any problems.

Regina describes herself as practical shopper. She looks for sales and doesn't get clothes which will cause heartache if ruined by paint or glue at school.

She says that Alisse and Jodi are somewhat influenced by what they see on TV. They like Ninja Turtles, Barbie, and Mario Brothers logos on their clothes. Also, the girls, who go to Leo Baeck Day School, sometimes are swayed by what becomes trendy amongst their classmates, but apparently this is a variable kind of thing.

Regina wants her kids to look neat and to be in style. She often takes her daughters shopping with her and lets them take part in the selection process because she believes it makes sense to buy what they want to wear. She won't spend over $50 on most items and is definite about not buying clothes to flaunt labels.

Ariella, 7 and Benjamin 9, are Helena Fine's children. Both Ariella and Benjamin go to United Synagogue Day Schools and Helena maintains that her kids are quite conscious of what other children at school wear.

Helena buys at neighborhood boutiques and at stores in the Yorkdale Shopping Centre. She too, considers herself a practical shopper and likes the convenience of local shopping and the sporty, fashionable design of the apparel that's offered at these stores. Items such as underwear, socks, and pyjamas she buys at a discount store.

Both Benjamin and Ariella have clear preferences about clothing. Benjie, like Michael and Richard, usually wears sweatshirts, jeans, and T-shirts. He's not into designer labels, but is attracted to bright colors. Purple, he reports, is hot among his friends at school, as are athletic shoes like "The Energy Return System" and "The Pump." And apparently guys like to wear their hair short these days, especially at the front.

Ariella goes for leggings and big tops. He favorite colors are pink and black and she's careful about matching her clothes, which at this stage means wearing monochromatic outfits.

Ariella's friend, 7-year-old Ashley Baylen favors pink, purple and black, but fundamentally, ". . . she likes clothes which are comfortable," observes her mother Hermine.

Hermine prefers department stores, limits spending to $25 or $30 per item, and looks for garments which are wash and wear. She finds that children's footwear and winter outerwear are frustratingly expensive, considering how quickly youngsters need new shoes and snowsuits.

Hermine puts it another way. She believes that the music scene and the media influence kids' fashion, but indirectly. Kids receive information that's been filtered through the main-stream adult world. If something is valued or popular with the older generation that message gets passed on to children. Hermine adds that she doesn't mind kids' clothes which are trendy as much as styles which try to copy adult sexiness.

"I have to be very specific and careful when I shop for my kids because my oldest boy Teddy has skin allergies," explains Gail Wright. Due to her son's special needs she had to seek out shops which sold 100 percent cotton clothing. Apparently this wasn't an easy task, since most children's wear is made from polyester blended fabric.

Gail says that good quality cotton apparel keeps its shape and color even after hundreds of washings and doesn't mind spending a little more for her boys' clothing, because she figures her investments will last for a long time.

She says her sons are too young to think about fashion trends, and admits that she is the style-conscious one in the family. "I like them to appear like there has been some thought put to how they look."

Gail agrees that trends in the adult world affect what youngsters wear. Also, she's noticed that at her children's nursery and play groups certain brands and labels tend to become popular, so that it's not difficult to discern that most of the children's outfits were purchased from a small cluster of retailers.

Not surprisingly, each of the mothers interviewed emphasized that comfort, price, and easy maintenance were their first considerations when it came to their kids clothing.

Soviet Israelis get good news

TORONTO —

More than 1,200 Soviet-born Israelis are sleeping better since learning they were not contaminated by the infamous Chernobyl nuclear reactor accident.

Radiation testing on the immigrants was conducted by a joint team of Canadian and Israeli radiation experts, who received vigorous handshakes and strong hugs of gratitude from the Soviets. It was the first time the two governments have worked bilaterally on a nuclear-related project.

The entire project, which took place last October and November, was funded by the United Jewish Welfare Fund of the Jewish Federation of Greater Toronto.

The number of immigrants examined is considered a "test batch," intended to represent the 30,000 Jews who came to Israel from within a 500 kilometre radius of Chernobyl.

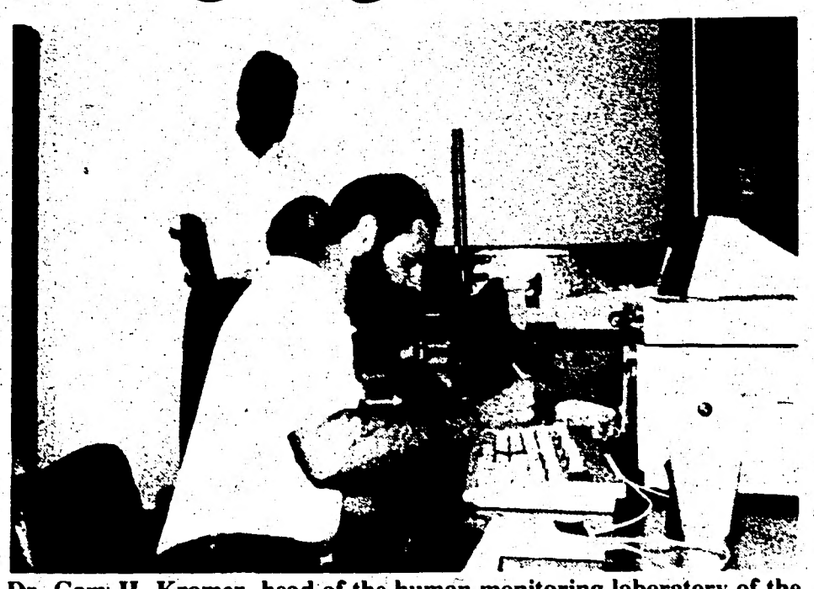
The Soviets learned of the selection process for testing through Russian-language radio announcements in Israel. They came from as far away as Haifa to the Soroka Medical Center in Beersheva in the Negev desert.

The immigrants were tested on a whole body counting unit, a device developed by the Human Monitoring Laboratory of the Canadian Bureau of Radiation and Medical Devices. The unit is used to measure the level of radiocesium in the body. Radiocesium is an element released in large quantities in the presence of radioactivity. It indicates exposure through ingestion of contaminated food.

Two Canadian specialists from Health & Welfare Canada tested between 50 and 60 people over long days for three weeks, during October into November, to measure the level of radiocesium in those immigrants affected by the 1986 accident in the former Soviet Union.

Dr. Gary Kramer, head of the human monitoring lab at Health & Welfare in Ottawa, flew to Israel to conduct the testing with his assistant, Leo Noel.

Prior to the project, the Israeli immigrants from the vicinity of Chernobyl lived with the fear of being contaminated by fallout from the 1986 accident. Previous radioactivity measurements performed on the immigrants had not been able to assure them that they were not affected by the mishap. And athough they all had received thorough examinations, they lived in constant fear of the pending doom of cancer. (It is believed that one of the long-term effects of prolonged exposure to radioactivity is cancer.)



Dr. Gary H. Kramer, head of the human monitoring laboratory of the bureau of radiation and medical devices at Health and Welfare Canada, jots down notes during an examination.

Kramer was first contacted about the possibility of testing the immigrants by a colleague, Dr. Michael Quastel, head of the institute of Nuclear Medicine at Soroka Center and Faculty of Health Science, Ben Gurion University of the Negev in Beersheva.

A former Canadian, Quastel had worked in the radiation bureau in Ottawa and was familiar with the whole body counting unit.

Kramer had used the unit two years ago in the Northwest Territories to conduct testing of the Innuit and other native Canadians, who have been living on a diet of contaminated caribou meat, the result of fallout from nuclear testing in the 1960s.

Last summer, a group of 40 Soviet children under 13 years old were tested on the whole body counting unit during a visit to Health & Welfare in Ottawa.

"It's unusual to find radiation in children under 16," Kramer says. "We were finding a lot of activity in these children."

The children showed higher levels of radioactivity than the adults, which Kramer says is unusual. "We wanted to find out why the Jewish adults tested less active than the non-Jewish children," he says.

There is no hard and fast data about why the results differed so greatly for the two groups, Kramer says, but so far, it points to the difference of lifestyle between the two groups of Soviets — the children were from rural areas and the adults were urbanites. Studies are far from over, he adds.

In a letter to the former Canadian ambassador to Israel, Michael Bell, Kramer and Quastel described the joint project as an "unqualified success," and that "this successful project will stand as an example of Canadian-Israeli co-operation that your embassy can use as a benchmark for any future joint ventures between our two countries."

Samuel Helfenbaum, director of the Jewish Federation's Endowment Fund, was initially contacted by Kramer last spring. A formal request for funding by the endowment committee, was met with enthusiasm.

"There were a couple of matters that interested us," Helfenbaum says. First, there was the fact that this was a request from Health & Welfare Canada.

"It was the genesis of what could be a future relationship with the government. And there was the timeliness of it in Israel. We were dealing with Russian olim (new immigrants). Radiation could have been an active problem, but, fortunately, as you can see by the results, it wasn't," he says.

Raw data from the project is being analyzed in Canada and in Israel and the results will be used for future testing. The results will also be used to counsel Soviet immigrants in Israel and to assist the Israeli government in predicting any health effects for future Soviet immigrants.

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Handicapped child poses true test for couple

By
JOEL REBIBO

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Having a handicapped child can bring a couple together or tear them apart. In the case of Malky and Kalman Samuels, it created a desire to help other parents with severely handicapped children.

From the experience with their own deaf-and-blind son, Yosef, they knew that one of the most difficult problems faced by such parents is the need to be "on duty" all the time. More than a year ago, the Samuelses opened Shalva; the name in Hebrew is an acronym for Relief for the Handicapped Child and Family.

"We were advised to institutionalize Yosef," recalls Kalman, manager of information systems at the U.S.-Israel Binational Science Foundation. "He was just a demolition machine, and we were split in two trying to meet his needs and those of our other children."

The Samuelses refused to institutionalize their son, and eventually Yosef broke through his wall of darkness and silence (with the help of a deaf teacher who developed a way to sign Hebrew letters into his palm). But they never forgot the despair they felt.

"I was always crying," Malky recalls. "I told myself that if I could do something to spare other mothers those tears, I would."

Shalva was a fulfillment of that promise. Housed in a two-floor cottage in Jerusalem's Har Nof quarter, the centre is open every afternoon from 2:30 to 8:00. A staff of professionals, aided by scores of volunteers, cares for 32 children suffering from epilepsy, Down's Syndrome, autism, severe hyperactivity, cerebral palsy and other severe handicaps. At night the facility is used by mildly retarded teenagers for social activities. The centre also sends volunteers to homes to provide assistance, enabling parents to travel abroad.

Cerebral palsy and paralysis cannot stop the power of love, at Shalva.

But Shalva is more than a babysitting service. Under the guidance of doctors and professional staff, the volunteers work one-on-one with the children, using play therapy. The highly respected Jerusalem Foundation (initiated by Mayor Teddy Kollek) has stated, "Shalva represents a first-rate special education treatment program."

"I think it's very important to help the children advance," says Tova Bar-Or, a 17-year-old student at the Hebrew High School for Girls. "I have a sister with Down's Syndrome and I know that such children need a lot of love and care."

Merav Sternlicht, 16, also a student at Horev, dismisses the notion that working with severely handicapped children may be hard for a teenager. "I don't cry about how pathetic they are. I feel satisfaction that I can get a paralyzed child to smile."

Some of the children can't do much more than that. A severely retarded girl, whose sixth birthday was celebrated on the day of our visit, can't pick up her head. She is the size of a two-year-old and functions like an infant; she can't sit up or drink from a cup. What she does, says her mother, is smile.

"She's sensitive to people, to her environment," says her mother, a woman with five healthy children and who asked not to be identified. Life for her before Shalva was "a personal holocaust, a living hell. I don't condemn parents who abandon their severely handicapped child. That child keeps the whole family from having a normal life."

The philosophy of Shalva is that parents should not have to cope alone. It is the community's responsibility to provide support and assistance. "These families deserve to be helped because they're the ones who don't institutionalize the child," explains Malky Samuels.

"We're saying the child belongs in his community," Malky says. "And the community is affected. Even on Shabbat afternoon, other children see these kids being brought to Shalva for activities."

Incredibly, the atmosphere at Shalva, with its wide mix of severely handicapped children, is joyous. There is music, rowdiness and laughter. When I visited, a child was off in a corner smearing shaving cream all over himself. Children who will never cook for themselves were hovering around Malky, who was frying latkes for supper. A two-year-old who must be strapped into his chair because of constant seizures was being pushed in a swing and shown his favorite image — Mickey Mouse.

"Everything is dark for these children," says Shoshana Weinstock, who works professionally with handicapped children and is deaf herself. "Take them out and give them a little light."

According to the mother of the birthday girl, the light extends to the family of the handicapped child. "My other children used to be ashamed of her. But because of Shalva they see now that she's a special child rather than someone to be ashamed of."

Most important is the way the mother now sees her child. "She's a pretty little girl, but she needs a lot of care. Now I feel I'm ready to give it to her."

For the Samuelses, the success of Shalva in Har Nor has only whetted their appetite. They recently received seed funding via the State of Israel Ministry of Immigration and Absorption to provide similar unique services for children of Russian immigrants with special needs.

Ultimately, the goal is to open more satellites throughout the country, with a major centre in Jerusalem that provides quality services and professional guidance. A comprehensive summer camp is also on the drawing board. "The needs are screaming out to be met," Kalman says.

Yosef Samuels, who was born normal and lost his sight and hearing after receiving a routine DPT vaccination at the age of 11 months, does not attend Shalva because he doesn't need it. The 15-year-old enjoys a full-day program at the Jerusalem Institute for the Blind. He celebrated his bar mitzvah last year and attended camp this summer. He has friends in the neighborhood, rides a bike and goes for pizza once a week.

Besides serving as an inspiration for Shalva, he has taught his parents lessons that only the handicapped are capable of teaching. "Such a child gives you an education on the priorities in life," says his mother.

Kalman adds: "We don't understand why these things happen. But I believe they are G-d given. It is our responsibility to learn from them and to apply those lessons."

Shalva seeks to establish Friends of Shalva chapters in many areas. For further information and tax deductible contributions, contact: Canadian Friends of Shalva, 1107 W. 33 Ave., Vancouver, B.C. V6M 2N5 Tel: 604-731-5599.

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